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The Catholic Weekly Review.

A JOURNAL DEVOTED TO THE INTERESTS OF THE CATHOLIC CHURCH IN CANADA

Reddite quæ sunt Cæsaris, Cæsari; et quæ sunt Dei, Deo.—Matt 22: 21.

Vol. V

Toronto, Saturday, May 16, 1891.

No. 14

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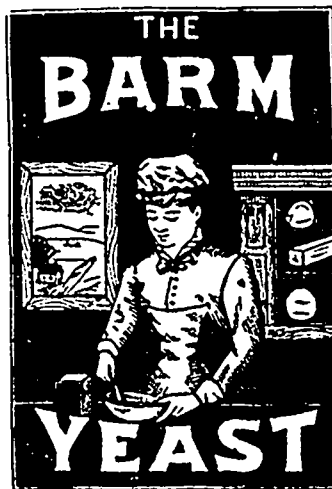
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	Close.	DEP.
G. T. R. East	a.m. p.m. 6.00 7.35	a.m. p.m. 7.45 10.30
O. and Q. Railway	7.30 8.15	8.00 9.20
G. T. R. West	7.00 8.20	12.40 7.40
N. and N. W.	7.00 8.10	10.00 8.10
T. G. and B.	6.30 8.45	11.10 9.00
Midland	6.30 8.35	12.30 9.30
C. V. R.	6.00 8.20	11.55 10.15
G. W. R.	a.m. p.m. 6.00 2.00	a.m. p.m. 9.00 2.00
	6.00 4.00	10.36 8.20
	11.30 9.30	
U. S. N. Y.	a.m. p.m. 6.00 4.00	a.m. p.m. 9.00 5.45
	11.30 9.30	10.30 11.00
U. S. West States	6.00 9.30	9.00 7.20
	12.00	

English mails will be closed during May as follows: May, 4, 7, 11, 14, 18, 21, 25, 29.
 N.B.—There are branch post offices in every part of the city. Residents of each district should transact their Saving Bank and Money Order business at the local office, nearer to their residence, taking care to notify their correspondents to make orders payable at such branch post office.
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Vancouver	Wed. " 13th	
Sarnia	Thur. " 21st	
Dominion	" " 28th	
Oregon	" June 4th	

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SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Engine House, etc.", will be received at this office until Friday the 8th day of May next, inclusively, for the erection of an Engine House and Chimney for the Dry Dock now in course of construction at Kingston, Ontario, according to the plans and a specification to be seen at the Engineer's Office, 30 Union Street, Kingston, and at the Department of Public Works Ottawa. Tenders will not be considered unless made on the form supplied and signed with the actual signatures of tenderers.
 An accepted bank cheque, payable to the order of the Minister of Public Works, equal to five per cent. of the net amount of tender, must accompany each tender. This cheque will be forfeited if the party declines the contract or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.
 The Department does not bind itself to accept the lowest or any tender.
 By order,
 E. F. E. POY,
 Secretary.
 Department of Public Works, }
 Ottawa, 16th April 1891. }

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for supplying Coal for the Public Buildings, Ottawa," will be received at this office until Tuesday 5th of May, at noon.
 Specification can be seen and forms of Tender obtained, on and after Tuesday 28th, instant, at this office, were all necessary information can be had on application; also at the offices of James Nelson Architect, Montreal, and D. B. Dick Architect, Toronto.
 Each Tender must be accompanied by an accepted bank cheque for the sum of \$500 made payable to the order of the Honourable the Minister of Public Works, which will be forfeited if the party decline to enter into a contract when called upon to do so, or if he fail to complete the work contracted for. If the tender be not accepted, the cheque will be returned.
 The Department will not be bound to accept the lowest or any tender.
 By order,
 E. F. E. Roy,
 Secretary.
 Department of Public Works, }
 Ottawa 20th. April 1891. }

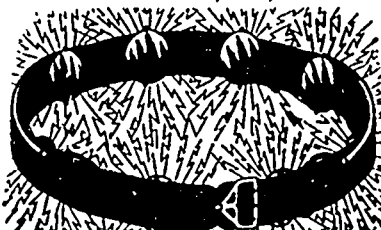
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 NOTICE.
 I beg to call the attention of correspondents inquiring about the "COLONIZATION LOTTERY" to the fact that I have severed my connection with same about one year ago.
 I am the manager of THE PROVINCE OF QUEBEC LOTTERY and have nothing to do with the COLONIZATION LOTTERY.
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 Montreal, April 1891.

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NAME OF FOOD.	SPECIAL USES OF FOOD	Quantity in Package.	Quantity in Case.
Decalcated Wheat	For Dyspepsia, etc.	4 lbs.	1 dozen
Decalcated Rolled Oats	Porridge, easily digested	4 lbs.	1 dozen
Snow Flake and Barley	Porridge, puddings, etc.	3 lbs.	1 dozen
Decalcated Rolled Wheat	Porridge, etc.	3 lbs.	1 dozen
Buckwheat Flour, S. R.	Griddle Cakes, etc.	4 lbs.	1 dozen
Prepared Pea Flour	Soup, brose, etc.	2 1/2 lbs.	1 dozen
Barabevit Milk Food	For Infants	1 lb.	1 dozen
Patent Prepared Barley	Invalids, children and any one	1 lb.	1 dozen
Patent Prepared Groats	Children, light suppers, etc.	1 lb.	1 dozen
Barley Meal	For scones, porridge, etc.	4 lbs.	1 dozen
Rye Meal	For Liver and Kidney troubles	4 lbs.	1 dozen
Farinose or Germ Meal	For Porridge, etc.	6 lbs.	1 dozen
White Corn Gritz	For Porridge and Corn Cakes	4 lbs.	1 dozen
Wheat Gritz	Porridge, etc.	4 lbs.	1 dozen
Gluten Flour	For diabetes and indigestion	4 lbs.	1 dozen
Breakfast Hominy	For puddings, etc.	4 lbs.	1 dozen
Fruity	For puddings, soups	3 lbs.	1 dozen
Pearl Barley (xxx)	Soups, etc.	2 lbs.	1 dozen

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 "Am much pleased with belt; it has done me a great deal of good already."—J. Selinger, Galt, Ont.
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BEWARE OF IMITATIONS.
 Our attention having been attracted to base imitations of "The Owen Electric Belt," we desire to warn the public against purchasing worthless productions put upon the market by unprincipled men who, calling themselves electricians, prey upon the unsuspecting by offering worthless imitations of the genuine Owen Electric Belt that has stood the test of years and has a continental reputation. Our Trade Mark is the portrait of Dr. A. Owen, embossed in gold upon every Belt and Appliance manufactured by The Owen Electric Belt and Appliance Co. None genuine without it.
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DRS. R. & J. HUNTER, of Toronto, New York, and Chicago, give special attention to the treatment and cure of Consumption, Catarrh, Bronchitis, Asthma, and all diseases of the throat by inhalation of medicated air.
 A pamphlet explaining their system of treatment can be had free on application. Consultation free, personally or by letter. Office hours, 10 to 4. Call or Address, 101 Bay Street, Toronto.
 Extracts from a few of the many satisfactory letters received from our patients.
MRS. A. ST. JOHN, of Sunderland, Ont. says: "I was spitting blood, had a bad cough with great expectoration, could hardly walk about the house without fainting, shortness of breath, high fever, great loss of flesh, had been ill for some months. I applied to Drs. R. & J. Hunter and was cured."
MR. SAMUEL HUGHEY, of Oak Ridge, Ont. says: "I was a victim of Asthma for 13 years, and had tried in vain to find relief. Hearing of Dr. R. & J. Hunter's treatment by inhalation, I applied to them, their treatment worked wonders. I can now breathe with ease, sleep without cough or oppression, and am entirely cured."
MR. & MRS. W. R. BISHOP, of Sherwood, say: "Our daughter had Catarrh for 8 years. We took her to Colorado without benefit, her disease extended to the lungs. We finally consulted Drs. R. & J. Hunter; after using their treatment of inhalation for one month she began to improve. She is now cured. We heartily recommend this treatment to all those afflicted with this disease."

POEMS
POPE LEO XIII.
 As the Edition of these Poems is limited, and our stock is fast being depleted, we would advise those of our readers who have not yet secured one to send in their orders at once.

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The Catholic Weekly Review.

A JOURNAL DEVOTED TO THE INTERESTS OF THE CATHOLIC CHURCH IN CANADA

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Vol. V

Toronto, Saturday, May 16, 1891.

No. 14

LETTER FROM THE GRAND PRESIDENT, C. M. B. A.

To the Members of the Catholic Mutual Benefit Association in Canada:

DEAR BROTHERS—At last the time has come when I am able to place before you a true picture of the relations at present existing between the Supreme Council and the Grand Council of Canada, our standing with respect to that council, how far the wishes of your representatives at the Montreal convention have been carried out, how far the desires and hopes of the large majority of the Canadian members of the association have been realized, and the conclusions to which I have come, after a calm and dispassionate consideration of every question and every detail affecting the welfare of the association in Canada and our relations with our Brothers of the States.

To do all this it will be necessary to go somewhat into detail. For your convenience, and to make things perfectly clear, matters will be taken up in regular order. And I ask from you, Brothers, a careful consideration of the topics I shall place before you.

In the Montreal convention your representatives, by an almost unanimous vote, decided in favor of a separate beneficiary jurisdiction for Canada. This simply means the collection and payment of our own beneficiaries by our own Grand council, without the agency of the Supreme council.

The arguments introduced in favour of the scheme are briefly these:

Since the formation of the Grand council of Canada, in 1880, up to this date, we paid the Supreme council \$388,220 beneficiary money. During the same period the Supreme council paid \$358,000 to the heirs of deceased members in Canada, leaving \$30,220 paid to the Supreme council, by Canada, more than was received back in the same time; and other Grand councils in the association have had a like experience.

All remittances from Canada to the Supreme council must be made by New York draft, as that council will not accept our Canadian money at par, thus necessitating our paying one-quarter per cent. out of our general fund to purchase these drafts. This item alone will now amount to \$250 per annum, and a total of \$970 since our council was organized. In addition to this the Supreme council pays the beneficiaries of deceased members in Canada by New York drafts, and the party receiving this draft has, generally, to pay one-eighth per cent. for exchange, causing a loss of \$2.50 for every \$2,000 beneficiary draft, which cannot be cashed at par. This loss now amounts to about \$1,000 per annum; and a total of, say, \$480 since our council was organized. These exchanges of New York drafts, a total of, say, \$1,400 to date, and amounting now to about \$350 per annum, could be saved to our people had we separate beneficiary jurisdiction.

The Canadian sections of nearly all the co-operative life-assurance associations doing business in Canada, and having their head offices in the United States, are seeking a separate beneficiary, not just the kind we have been asking for, but a modified form such as is now enjoyed by the Ancient Order of United Workmen, and which will be explained later in this circular. This is owing, chiefly, to the difference between the death rate in Canada and in some sections of the United States. The experience of all such associations is, that the death rate in pro-

portions of the United States is much higher than in Canada; and such is the experience of the C. M. B. A.—its death rate in Canada being about 7 per 1,000, while its death rate in New York State is about 11 per 1,000.

The position of the Ancient Order of United Workmen in Canada to-day is a strong proof of the benefits to be derived from having a separate beneficiary for Canada. When this society was granted a separate beneficiary jurisdiction in 1881 it had only 5,841 members in Canada. It has now a membership in Canada of 22,500. Its assessments in Canada in 1890 numbered 14, while in New York State they numbered 23; and this State had to call upon the Supreme Lodge of the A. O. U. W. for \$138,586 to make up deficiencies. The maximum number of assessments now assigned to the A. O. U. W. in Canada is 20, while in New York State the maximum is 26; and the average maximum in the States where we have Grand councils organized is 30-38.

At three successive conventions of the Grand councils of Canada of the C. M. B. A. our branch representatives, by resolution, instructed the council to petition the Supreme council for a separate beneficiary for Canada. In 1889, out of 105 branches then in Canada, 99 adopted resolutions in favor of separate beneficiary, and, in 1890 at a convention the most representative ever held for our association, the officers and branch representatives were almost unanimous in favor of a separate beneficiary for Canada.

Our rapid increase in number of branches is in some measure due to the fact that we in Canada looked forward to the obtaining of separate beneficiary. The constitution governing us warranted our asking for this; and a compliance on the part of the Supreme Council with our just and constitutional request was certainly expected.

The principal objections urged against this are:

(1) The fraternal relations existing between us and our Brothers of the other Grand Councils—the great benefit of which fraternity to those Brothers who cross the border to one side or the other, we will concede—would be impaired, if not totally destroyed.

(2) We would be deprived of the social and pecuniary advantages of withdrawal and visiting cards.

(3) Although the present state of money relations between us show that we would, at present, be better off financially with a separate beneficiary jurisdiction, this may not continue; and besides this, in the event of an epidemic or sudden excessive call on our resources for any cause we would be entirely without assistance from outside sources.

(4) A refusal on our part to pay our share of the beneficiaries of those sections of the association which might from time to time have the misfortune to have a large number of deaths was an almost total abandonment of the fundamental principles of mutuality and charity which are the bulwarks of our association, and consequently contrary to the spirit and the letter of our constitution, and a violation of the contract with each and every one of the members of the other Grand councils.

(5) The loss to each Canadian member of the small sum paid annually to make up for the increased death rate in the other Grand councils was more than compensated by advantages referred to before.



JNO. A. MACCABE, LL.D.
PRESIDENT GRAND COUNCIL OF CANADA C.M.B.A.

A CATHOLIC'S ANSWER.

A LITTLE letter of mine, published in *The Pilot*, touching upon those religious convictions that led Mrs. Lathrop and myself into the Catholic Church, has resulted in some misunderstanding on the part of the *Independent*, as disclosed in its comments of April 2, under the heading "Two Conversions." That brief letter was not meant to be an exhaustive manifesto, for which, indeed, there was, on my part, no inclination; but a short statement became necessary, since public remark was inevitable. I am now compelled to publish a few more paragraphs aiming at a better report and clearer discernment of the truth.

The *Independent* implied that Mrs. Lathrop and I, before our conversion to Catholicity, had stood "in the camp of unbelief." Mrs. Lathrop was brought up as a Unitarian; and Unitarianism, it is true, cannot be called strictly Christian belief. But it should be remembered that the earlier Unitarianism represented by her parents, Nathaniel Hawthorne and his wife, was yet full of a reverence for Christ, little differing in devoutness from that paid to him as the Son of God, one with the Trinity. Their disposition was that of Channing (in which Dr. Bellows, perhaps, also might have been included), and retained much of the Trinitarian feeling, even while it tried to eliminate the godhead of Jesus. Their place was not so much in the camp of unbelief, but rather on the outskirts of belief. It becomes necessary and proper to say here that Mrs. Lathrop never in any manner tended toward agnosticism; and, even while she was in a measure associated with Unitarianism, her inclination was to worship Christ as divine. As to myself you were pleased to say, further on: "We do not wonder that when a man first begins to listen to the reasons for believing in Christianity, he is surprised to find how good they are." This was plainly meant to refer to the juncture at which I began to heed the teaching of the Catholic Church. But the reference is a mistaken one. You must go back to a date remote in my boyhood, if you wish to note the time when I began to listen to the reasons for Christianity. My earliest recollections do not pass beyond the time when I was listening to those reasons (though set forth imperfectly in the Protestant form) and accepting them with cordial faith. Never have I been an unbeliever. Some twenty-six years ago, at about the age of fourteen or fifteen, I was confirmed as a Protestant Episcopalian. Since then, I have not ceased to be a Christian, according to the light given me, and have continued to study with an impartial mind the chief Protestant denominations. Reproach me, if you choose, for culpable slowness in arriving at the true faith of the Catholic Church; and I shall not remonstrate. But I think you will now see that it is unjust to imply that Christianity has been with me a matter of "belated study."

I did not tell what "the clear and comprehensive reasoning" of the Church is. Not simply because any fair-minded person who is able to read can ascertain for himself, from such lucid and easily procured books, for example, as Cardinal Gibbons' "Faith of Our Fathers"; Monsignor Capel's encyclopedic work, "The Faith of Catholics"; Cardinal Wiseman's "Lectures on the Doctrines of the Church," and numerous other volumes. There is no justification for saying that this reasoning has to be taken on the faith of my word; and, in fact, the *Independent* promptly assumes conclusive knowledge on its own part, by declaring that "about all the place for reason that Church allows is, perhaps, to settle that it has authority." It adds that, "coming to an unbeliever like Mr. Lathrop, the Church would have to offer 'clear and comprehensive reasoning,' in support of its demand for an unreasoning obedience!"

Here again are several assumptions. It is assumed that I ought to have explained the reasoning, when it was no part of my duty, and to do so in a few sentences of personal statement would have been impossible, i. e., against reason. It is then assumed that the reasoning rests on my word alone. Next it is assumed that it does not rest on my word, and that the *Independent* knows all about it. Finally, it is assumed that I was an unbeliever, and that the gist of Catholic reasoning was for unreasoning obedience. All of these assumptions are unfounded. Nothing is really more obvious than that the Church inculcates and insists upon reason as an essential groundwork of belief. Assertions to the contrary have been answered a thousand times, and the proofs of the answer published broadcast. But, since you return to the charge, I will try to answer it again. I laid stress upon the reasoning of the Church, because it was that which convinced me; and I not unnaturally thought that candid persons might be interested, on their own account, to know of this fact. The intellectual part of me, I found, came through reason into complete accord with the Catholic religion of Christ; and before I ever attended Mass even as an observer, I had perceived that it was a clear, coherent union of high reason with pure and tender, simple, trustful, and (if I may so express it) exultedly humble faith. I do not demand that you should accept this view of the Mass; but I do ask that you receive my testimony, if possible, without misunderstanding. You affirm that Protestants say "Use your reason, even at the risk of sometimes using it amiss." My experience and observation as a Protestant have been to the effect that Protestants do not really say this, or certainly do not adhere to such a rule. They most commonly

teach that religion is pre-eminently a matter of the heart and sundry vague "leadings" of the Spirit; and that between reason and belief there is a gap which can be crossed only by using a sort of leaping-pole of unquestioning, unreasoning belief. They contend that faith is a faculty apart from reason; and in so doing they seem to follow Luther, who said that reason sheds no more light in religion than a piece of dung in a lantern. The Catholic Church on the contrary, tells us that belief germinates in reason and grows up from it, as naturally as a flower from seed. Permit me to offer two or three citations from "*Les Criteries Theologiques*" ("Theological Criteria") of Salvatore di Bartolo:—

"Divine authority itself would have no weight, if the faith did not rest upon the conviction of reason, which, enlightened naturally by the motives of credibility [not 'credulousness'] and supernaturally by the interior operation of grace, comes finally to these two propositions indispensable to faith: "1. That which is revealed ought to be believed. 2. Such a doctrine is revealed."

"The divine assistance is simply an efficacious action of the Holy Spirit, . . . which does not dispense us from nor hinder study, examination or discussion."

"The exercise of the prerogative of infallibility conferred upon the Church of Jesus Christ supposes the use of reason."

These are the utterances of Catholic doctors. The Vatican Council, also declared that there is a twofold order of knowledge; the one being by natural reason and the other by divine faith. And it went on to say:—

"But although faith is above reason, there never can be any real discrepancy between faith and reason, since the same God who reveals mysteries and infuses faith has bestowed the light of reason on the human mind. . . . And not only can faith and reason never be opposed to one another, but they are of mutual aid one to the other; for right reason demonstrates the foundations of faith, and, enlightened by its light, cultivates the science of things divine; while faith frees and guards reason from errors and furnishes it with manifold knowledge."

Catholics affirm and believe that religion is a matter not of the heart alone nor of the head alone, but that it includes both heart and head. It would surprise you perhaps to learn—though it would not take long to verify the fact—that the obscure and even the illiterate among our humble Catholic fellow-servitors of Christ understand perfectly that their reasoning power as well as their faith is appealed to, and is involved in the daily offering of Mass or other sacrifices and devotions to God and Christ. There is no line of the ritual which is not vital with an intense spiritual devotion by which the worshippers attest their loyalty to the divine power, through both reason and faith.

To talk of unreasoning obedience is absurd. When one has gained certitude of truth, through the exercise of human reason leading to a perception of divine reason, why argue further about this truth in the sense of continually doubting it? Mr. Edison has said that we do not yet know what electricity is. Does he therefore doubt its existence, or its immense importance? Or do any of us doubt it? Not at all. We accept it as we do steam power, or water power, and use its incomprehensible potency every day without further question. The man who should refuse to employ water in any mechanical process, or for washing, because he insisted on rejecting the chemical formula by which water is described as H₂O, would be rated by every one—believer and agnostic alike—as a hopeless imbecile. Similarly, the real foolishness would seem to Catholics to be just such a continual stubbornness against principles and formulas already settled; submission to which is intellectual freedom and not bondage. We perceive and know God and the Church as the eye sees and knows light or colour; and to repudiate their rule would be the same as to choose blindness.

In respect of subscription to a fixed belief, that excellent Protestant, Dr. Phillip Schaff, whom every one respects, says, in his address to the General Conference of the Evangelical Alliance at Florence, Italy, this month of April:—

"There must be liberty in non-essentials, but there ought to be unity in essentials and charity in all things."

He quotes the maxim, "*In necessariis unitas, in dubiis libertas.*" This maxim, quoted also by Cardinal Newman in 1851, expresses a most important principle instilled by Catholicity. But can you tell me how there is to be unity in essentials, without a fixed authority to define, prescribe and maintain it? Protestant bodies, if they were all to agree to-day, might disagree to-morrow, through their self-appointed prerogative of independent personal judgment. Dr. Phillip Schaff amply confirms my statement in the *Pilot*, when he says that Protestantism "is liable, by the abuse of individualism, to run into sectarian division, rationalism, scepticism, and agnosticism." In the Church, on the other hand, an authority exists for defining the points of unity; and of this tribunal the Pope is the head, the chief judge. He sits in court of last earthly resort on questions of Christian faith and morals, very much as the Supreme Court of the United States renders decisions that are final upon questions of constitution and law. We Americans all bow to decrees of the Supreme Court, and submit to

proclamations by the President, even when those decrees and proclamations run counter to our individual wishes or opinions. But no one is so fatuous as to argue that, because we do this, we are the slaves of an "unreasoning obedience." Catholics bow to the utterances *ex cathedra* of the supreme earthly judge or pontiff in spiritual matters, the scope of whose decisions is carefully and precisely limited by the *Constitutio Dogmatica Prima De Ecclesia Christi*, as you will see on referring to it; and they do this in the same manner that we free citizens of this Republic are bound to obey the decisions of the Supreme Court and the proclamations of the President, to which we are loyal because, without such loyalty, civilization, and government would be impossible. The same principles of duty and consummately intelligent obedience, which hold society together, must apply to the organization of human multitudes in the universal Church. Personal study and interpretation of the Scriptures are allowed to Catholics and encouraged among them. But their individual judgments are not accepted as divinely inspired or authoritative. Protestants, on the contrary, seem to magnify personal judgment into a sort of fetish. They claim practically absolute individual infallibility for their interpretations of the Bible and of Christian truth; forgetting, it would seem, St. Paul's admonition in his first Epistle to the Corinthians: "Now, I beseech you, brethren, by the name of Our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you." Our Protestant friends declare that, whatever else may happen, they will never surrender their right of personal judgment. Their situation seems to me a deal like that of the Frenchman who, falling into the water, shouted despairingly: "I will drown, and nobody shall help me!" He merely did not understand the language that he was trying to talk. So, if Protestants will drown in a turbulent sea of personal judgment and declare that nobody shall help them, they must probably be allowed to suffer the fate they have chosen. Catholics, on the other hand, carry everywhere the reason that God gave them, and are guided by it. Only they are not permitted to use it as the small boy wants to use his jack-knife—destructively, upon every object that comes to hand, merely in order to prove that he has a jack-knife; nor even as a virtuous little hatchet, which induces him to chop down a valuable tree by way of preliminary to the proud assertion that he cannot tell a lie. The Catholic use of intellect with freedom and due obedience, instead of with license, should not, therefore, be construed as blind surrender. The sacraments, the confession, prayer, penance and the obligation of attendance at Mass—all these, when candidly examined, are found to appeal to the highest reason; a hundred times higher than that concerned in the discipline and duty which all men recognize as honourable in an army or a navy.

"Mr. Lathrop's second reason for accepting the Catholic faith," you observe, "is the rhetorical style of its defenders." I neither said nor thought anything of style, but spoke only of "expositions of doctrine" by the Church, and her replies to attacks, as calm and imbued with spirituality. Spirituality does not come under the head of rhetoric. Nor did I refer to "polemics in Catholic journals." The Church is not a matter of journals. Again, the logic and calmness and spirituality of Catholic doctrinal expositions are in no way impaired by the severity of those epithets attributed to Pius IX., in speaking of Italian Liberals, viz., "wolves," "thieves," "liars," "monsters of hell," etc. Those were not used in a discussion of revealed truth, but in rebuke of rebellious children of the faith or of inimical sceptics, types of that class whom our Lord Himself, as the *Independent* is aware, denounced as "fools," "hypocrites," "blind guides," "whited sepulchres," "serpents" and "vipers." Since you declare that there are more men in Catholic France and Italy who reject faith, than there are in Protestant England and America, it may be admissible for me to point out that a correct enumeration would be difficult. There surely is a large proportion of Protestants who are not counted as rejecting faith, for the reason that they do not openly admit doing so, but keep on going to church more or less; while in reality they scale down their belief to almost nothing and in private treat sacred things with a levity hard to condone. At any rate, ex-Catholic infidels have not become what they are through any logical consequence of their former faith, but merely through wilful rejection of combined faith and reason. The *Independent* says well: "It is not reason that usually makes men unbelievers, but the lack of it." A true Catholic is at the centre of unity in faith and reason, and has the whole area and circumference of the field of thought at command. So, when he forsakes this position, he is yielding to some false light of impulse or fancy totally at variance with the nature of the belief he has deserted. On the other hand, the drifting of Protestantism toward or into that agnosticism and infidelity now rampant in the very countries of its birth, is a direct outcome, as Dr. Schaff indicates, of that personal judgment which is the basic principle of Protestantism.

The reasoning which convinces us may not convince you; but it has prevailed with multitudes of clear-headed, logical men. Why continue to insist that they, in belief and obedience, are unreasoning? Should you misapprehend plain and sincere statements? People will give years to the study of a foreign language, but seldom a day to the honest investigation of Catholicity. If, in studying a language, one were to insist at every step that it was senseless and ought to mean

something else, or did not really mean what the habitual speakers of that language said it did, one would be slow in gaining any comprehension of it. So, too, no one can comprehend Catholicity if he steadily misconstrues every word written or uttered by believers in it, to whom it is their accustomed language of intelligent worship. The differences between you and us are distinct and definable enough. Why overhang them with a fog? To do that is but to cause blunders of conflict, and to involve the wanton injury of friends amid the confusion of the mist. Of course if you take isolated scraps and unrelated fragments to judge by, you have abundant opportunity for mistake. As Dryden glibly but truthfully wrote:—

"Errors, like straws, upon the surface flow,
He who would seek for pearls must dive below."

Do not try to judge us from the surface, especially if you happen to be gazing through a medium of unauthorized conjecture and hasty inference, which may be as misleading as a flawed and distorted window-glass. But "dive below." Then, with increased intelligence and a better logic, the mind will perceive plainly that which was obscure before. Unless this be done, it is hard to guess how all honest believers can become united in one fold under one shepherd.

THE CHURCH IN CATHOLIC AND IN NON-CATHOLIC COUNTRIES.

The assertion is continually made by Protestants and other anti-Catholics that the Catholic Church is "purer" and in far better condition as regards intelligence, morality and religious activity and zeal in non-Catholic than in Catholic countries. In proof of this they contrast the condition of the Church and the character of Catholics in England and the United States, with the state of things in Italy, in Spain, in Mexico, and in Central and South America. They attribute the greater activity, the greater intelligence, the greater aggressiveness of lay members of the Church in the first named countries, as compared with the Catholic laity of the last named countries, to their contact with the alleged superior intelligence and freedom of Protestants. Protestantism, it is asserted, compels the lay Catholics of England and the United States, in self-defence, to establish schools and colleges for the education of their children, and theological seminaries for the education of candidates for the priesthood. Protestantism compels priests and bishops of these countries to be more wide awake, self-denying, laborious, zealous, etc., than they are in Catholic countries. The conclusion deduced from these assumptions and assertions is that all the zeal shown by the Church in the way of promoting intelligence, education, and human science and the welfare of society, is owing to the influence exerted upon the Church by Protestantism.

There is a two-fold answer to this. In the first place we deny the truth of these assumptions and assertions as thus broadly stated. There are some grains of truth in them, but even so far as they are true they do not support the conclusions which Protestants infer from them.

In the first place we flatly deny that the priests and bishops of Catholic countries are personally inferior in intelligence, and learning, and religious devotion to the priests and bishops of non-Catholic countries. Whether they are compared as regards their acquirements in secular or sacred science, the clergy and bishops of Italy and Spain are certainly equal in all these respects to those of the United States. A like statement holds good as regards a number of other particulars included in the assertions we have mentioned. When narrowed down to points in the comparison that perhaps are actually true, the Protestant assumption amounts substantially to this:

That in Protestant countries Catholicity is externally more active, more positive, and has more visible external energy and zeal, is more demonstrative in the educational and charitable works they are carrying on.

This we are not at all disposed to deny, but this concession does not by any means require the admission that it is owing to any influence for good that Protestantism inherently possesses or exerts. The true explanation, in fact, proves just the contrary. If the members of the Catholic Church, both clerical and lay, in England or the United States, are more active and energetic, more vigilant in defending their religion, it is not because of anything they derive from contact with Protestantism, but because they must constantly be on their guard against its influence, its pernicious errors, and its hostile movements.

The difference between Catholics in Protestant countries and in Catholic countries, is very similar to that between the officers and soldiers of the army of a country that is at peace with all the world and unthreatened by any danger of war, and the officers and soldiers of an army engaged in constantly contending with hostile forces.

In both these instances the officers and soldiers may be not less courageous, not less loyal; but still there is a vast difference. In the first instance, where there is no war and no prospect of war, the fortifications and entrenchments may be less carefully kept in perfect condition, guard mounding and sentinel duty may be attended to in a more perfunctory manner, discipline may be less vigilantly maintained, and the general *morale* of the army may be somewhat relaxed and de-

councils. The favourite troops had given way before Cumberland's blows.

generate. In the other instance, in the immediate presence of visible hostile forces, every officer, from the highest to the lowest, is required, and understands that it is his duty to rigidly enforce discipline, and to see that the forces he commands are in the utmost possible state of efficiency; to see that they are properly fed and clothed and equipped; to inspect their arms and ammunition; to strengthen every possible point of defence, and to provide against every possible assault. The privates under these officers catch their spirit, their latent courage and loyalty become active, the hardships of the march and the bivouac harden their sinews and develops their powers of endurance far beyond all that the routine drill and their living in barracks in times of peace can accomplish. Their repelling the assaults of their enemies, their encounters with hostile forces, the perils they fearlessly face, the glorious deaths of valiant comrades shedding their life blood on battle-fields, the wounds they themselves receive and endure, all serve to develop and call into highest activity their latent heroism.

We may illustrate the difference, again, by a reference to the narrative of our Blessed Redeemer asleep in Peter's boat on the Sea of Galilee. When the wind was gentle and the water smooth His disciples had no fear and little thought of Him. It was not because they did not believe in Him nor love Him. But their belief and love were latent, inactive. There was no apparent cause for its active exercise. But when the winds arose and the waves threatened to submerge the boat, then they immediately had recourse to our Divine Lord. "Master, save us," they exclaimed, "or we perish."

Here, it seems to us, is clearly illustrated the difference between Catholics in Protestant or non-Catholic, or as they may be more correctly styled anti-Catholic countries, and Catholics in professedly Catholic countries. In the former the foes of the Church and of the Catholic religion are visible; their hostility is pronounced, incessantly active, intensely energetic. Corresponding vigilance and activity are required of Catholics. They realize that they must fight unceasingly for their religion, their rights, their very lives, as Catholics. For them to relax their vigilance and activity; for them to slumber, would be to betray their religion, and to surrender themselves and their children to their spiritual enemies.

But in Catholic countries there is seemingly no reason for such constant vigilance and exertion. The position of the Church seems free from assault. No open attacks are made upon her. The people are on her side. Professedly the secular government is on her side. Seemingly there are no obstacles to her successful progress. Consequently there seems to be no necessity for the constant vigilance and activity which are essential to the very existence of the Church in non-Catholic countries. It is not surprising, if under these circumstances discipline become relaxed, and if the zeal of members of the Church who look only at the outward aspect of things abates, and abuses arise.

The very wealth of the Church becomes a source of temptation, the protection accorded to the Church by the secular governments, becomes a snare; and the influence of these governments and their interference with the administrations of ecclesiastical affairs frequently result in the placing of unworthy persons in highly responsible and influential positions.

These and other like causes give seeming plausibility to the assertion that the moral and religious condition of members of the Church in Catholic countries is inferior to what it is in Protestant countries. Subject to the qualifications stated above we acknowledge the truth of the assertion. But the fact which that assertion embodies reflects no credit upon Protestantism. It is not because of any knowledge or spiritual assistance obtained from Protestantism, but simply because the opposition of Protestantism to the Catholic Church puts the members of the Church upon their guard, and arouses them to greater vigilance, activity, and zeal.—*Philadelphia Catholic Standard*.

A CORRESPONDENT of a secular journal sends word to his paper that the celebration of Holy Week in the capital of Costa Rica "is not calculated to inspire a newcomer with a sense of progress in the country. The processionists acted out all the old legends of the Lord's death, burial and resurrection, and crowds have thronged the cathedral and the churches from morning till night. But the prominent men, the representative minds of the State . . . were beautifully scarce . . . the ceremonies were witnessed by women, children, and the people of the humbler classes. . . . although religion and the ultra-religious party have grown stronger the more liberal thinkers are removed in their own beliefs." Costa Rica is not the only country with liberal thinkers and malicious correspondents says the *N. Y. Catholic Review* but how pleasant to know that the common people own Costa Rica; that they have the Gospel preached to them, and that the liberal and advanced thinkers who run away from representations of the legends of Christ are not in it anywhere!

The *London Register* announces that the Cardinal Archbishop of Westminster will soon inaugurate a plan similar to that of General Booth for the relief of the poor of London. The *Register* thinks that the need of money for this purpose can be easily supplied; the question of the supply of men is harder to meet.

FOR THE REVIEW.

VENI, CREATOR SPIRITUS.

From The Roman Breviary.

By Rev. Wm. A. Nevin.

Come, Maker, Holy Spirit kind,
And with Thy grace fill heart and mind.
May we distinguish wrong and right
And do what's pleasing in Thy sight.

Thou art indeed the Paraclete,
The gift of God to Church most meet,
That art the source of love and zeal
And all the joy our souls can feel.

Thou bringest gifts most wondrous seven.
Thou hast in Thee all power of Heaven.
The Father said that He'd bestow,
And sent, the gift of tongues below.

Direct our conscience with Thy light
And to our hearts grant love of right.
The weak make strong with power high,
That we may never in sin lie.

Restrain our Foe, that we may live.
Give us the peace the world can't give.
If Thou but lead us by the arm,
We'll shun all sin and seek no harm.

May we through Thee the Father know.
Thou canst both Son and Father show.
Thou art the Spirit of the Son,
From Two Thou comest as from One.

To God the Father glory be;
To Son for all eternity.
Who bonds of sin and death did sever,—
To Paraclete,—the same forever.

HOW THE IRISH BRIGADE LED THE GRAND AND DECISIVE CHARGE ON FONTENOY.

FONTENOY, writes George L. Kilmer, was the turning battle in the war in Flanders between the French and the allies supporting Maria Theresa for the German throne, and the charge of the Irish brigade on that bloody field in less than ten minutes' time wrested victory for the French from impending disaster. The battle was not a model one on the part of the French. Under command of Louis XV. and Marshal Saxe they were laying siege to Fournay, on the Sheldt, and when the allies, 50,000 to 60,000 strong, came up in the rear to raise the siege Saxe swung 40,000 of his troops around on to the slope, presenting two faces to the enemy. His lines thus had two directions and met in an angle at the centre, the same as the unfortunate position occupied by Sickles' corps on July 2nd at Gettesburg. The French ranks rested on the Sheldt on the right, and in an impenetrable wood on the left and the front was strengthened by heavy redoubts having a diverging fire that swept the whole plain beyond. The left side of the angle had but two redoubts, one at the point and one at the extreme left. The right side was better supplied. Marshal Saxe stated that he did not believe that a commander existed bold enough to attempt to put his troops through the raking fire from those two widely separated redoubts. It proved a weak spot, however.

The allies were formed under these commanders—General Ingolsby on the right, to charge the isolated redoubt at the edge of the wood on the extreme left; the young Duke of Cumberland with Anglo-German troops in the centre, and Prince de Waldeck on the left with the Dutch troops. The action began at five o'clock in the morning, May 11th, 1745, and raged as an artillery duel for four hours. Then the allied infantry took it up and made a grand advance all along the line. The Dutch infantry in heavy columns, supported by calvary, gallantly faced the terrible artillery fire that raked their lines crosswise and lengthwise. The French had a sixteen-pounder battery on a bluff at the extreme right of their position and swept the Dutch lines from end to end. No soldiers could be made to endure such cannonading without some diversion from other sources. And at a critical time there was a prospect of such diversion, for the Duke of Cumberland at the head of 15,000 British and Hanoverian infantry, and accompanied by twenty cannon, carried the left side of the angle from the redoubt at the wood to the point at Fontenoy. The redoubt at the wood assaulted by Ingolsby had not been carried, owing to the cowardice or inefficiency of the leader of the attacking column. But the Duke pressed on into the very centre of the French lines, more than 800 paces past the battery front. Of course he carried confusion with him. Louis XV. and the dauphin were in the camp. If the Dutch could do as well on their side as Cumberland had done on his the French were lost, for owing to the situation there was no avenue of escape in case of defeat. Despair settled down on the French

The steady musketry fires of his columns seemed to the French as something infernal, and his advancing cannon knocked to pieces whole brigades of the King's infantry. The French had 110 pieces of cannon in their redoubts, but these were all needed to do their work there. Four guns only had been left in reserve, and an officer of the Irish brigade. Colonel Lally, suggested that they should be brought into action to oppose Cumberland's advance. The idea coming to the ears of the King was adopted, and the guns were brought into action in front of the victorious allies, whose shouts of triumph resounded over the plain. The move placed the impetuous Cumberland into a difficult position. He had cut his way through a gap, for the French batteries on both flanks of his column remained intact and fired upon the allies who attempted to follow up to the Duke's support. His column was exposed to attack on the front and each flank, if the French had the vigor and foresight to act up to the emergency. Already orders had been given from the French headquarters to prepare for retreat, and even the batteries so persistently holding the Dutch in check along the side of the angle had been told to abandon their ground. The allies under Cumberland were astounded and all but paralyzed by their sudden success. They had rushed into the centre of the French army; brigade after brigade of French infantry had melted away before them; confusion and inaction were everywhere noticeable in the French camp, and Cumberland's men actually stood still in wonder and uncertainty. Their surprise and inaction lasted until the French recovered a firm grip on the situation. The commander of the four reserve cannon, which had been ordered to the front under Colonel Lally's inspiration, hurried them forward crying out. "No retreat; the King orders that these four pieces of cannon should gain the victory."

The allied column that had broken through the French was in the form of an oblong, with three battle fronts. Marshal Saxe ordered the four cannon to open on the longest front and cut gaps for the French cavalry to dash through. At the same time the infantry brigades that could be reformed were to attack on each flank. On the extreme French left lay the Irish brigade, six infantry regiments, known as Clare's, Bulkeley's, Dillon's, Roth's, Berwick's and Lally's. These men had not been at the front thus far during the battle, and had cursed their luck in consequence, but their enthusiasm or "panting ardor," as the phrase is, was about to be given a loose rein. They were placed at the head of a column to attack the Duke of Cumberland's right flank. Being composed of young men, all fresh and burning with hatred for their old hereditary foe, the English, their selection to bear the brunt of the attack was at once a compliment and a challenge to them to show proof of their mettle. When the word came to go Colonel Lally said to his men, "March against the enemies of France and yourselves without firing until you have the points of your bayonets upon their bellies."

The Irishmen went forward all animated with the spirit of Lally, and coolly reserving their fire. Before them lay a slope ascending toward the allied lines, and swept by a galling fire from thousands of muskets and two cannon. Up the steep they went without pulling a trigger, to be met by some of the crack troops of the British army, among them the famous Coldstream Guards. The brigade wore scarlet uniforms, and advancing in good order called out in English, "Steady boys! Forward! Charge!" so that the foe heard the rally and saw what was to come. As the opposing lines came together a British officer advanced to the front and singled out Captain Anthony McDonough for combat. A sword duel was fought on the spot, the soldiers on both sides nearest the scene pausing to witness the fight. McDonough finally disabled his foe and sent him to the rear as a prisoner, while his comrades sent up a tremendous shout over the victory as an omen of good luck. Following this incident the British let loose their volleys of bullets, that for a few moments cut down the intrepid Irishmen like grain before the scythe. The commander, Colonel Clare, was hit twice. Colonel Dillon was killed at the head of his regiment, and scores of officers and hundreds of men fell under this fire. Yet there was scarcely a check to the impetuous movement of Erin's gallant son's. With their famous Celtic slogan, "Remember Limerick and Saxon perfidy," they rushed to close quarters, thrusting their bayonets into the faces of their antagonists before firing a shot.

Even in front of that blazing column the bayonet, like the honest stick in a scrimmage, had more charms for the Irish lads than the uncertain muzzle and flint. They could feel with their countryman who sang of his encounter with a Claude Duval:

His pistol it flashed,
But his head I smashed,
Oh! shillelah, you never missed fire.

An unfortunate circumstance happened at the outset that would have chilled the ardour of less determined warriors. A brigade of Frenchmen, mistaking the Irish in their scarlet colours for the enemy, charged them and fatally wounded many before the mistake was discovered. Even this did not cause more than a temporary wavering, and the brigade soon saw their opponents flying from the field. Of the twenty cannon with the Duke of Cumberland, the brigade made trophies of fifteen. They also took two colours. The colours and

two guns were captured from the Coldstream Guards by Colonel Bulkeley's regiment.

So quick was the change of scene after the Irish got to work that a contemporary spoke of Cumberland's column as "enchanted legions which were visible and invisible at pleasure." It was an affair of seven or eight minutes. The French war minister, who was on the spot with his King, said "In ten minutes the battle was won."

The brigade lost seventy three officers and 400 men killed and wounded. Clare's regiment had its lieutenant-colonel and five captains killed, its mayor and eight captains and one lieutenant wounded. Dillon's regiment lost its colonel, lieutenant-colonel and three captains killed, three captains and six lieutenants wounded. Roth's regiment had three captains killed, and its colonel and nine captains wounded.

Berwick's regiment lost three captain killed, two captains and five lieutenants wounded. In Lally's regiment three lieutenants were killed and the colonel, lieutenant-colonel and major, three captains and four lieutenants were wounded. Fitzjames' Irish cavalry regiment, acting with the horse, also lost heavily. Twenty-five officers of the regiment were among the killed and wounded.

Following the battle which was a decisive victory for the French campaign, Louis XV. thanked the several Irish corps in person. Honours and gratuities were showered upon the surviving officers, and when George IV. of England heard the details and realized that his son had been defeated by the Irish gallantry he exclaimed "Cursed be the laws which deprive me of such subjects."

The laws referred to were the penal and anti-Catholic measures adopted for Ireland after William of Orange make conquest of the Catholic districts in 1691. These measures were held to be in direct violation of the treaty at Limerick, hence the battle cry on the field of Fontenoy, "Remember Limerick and Saxon perfidy."

Yet it was not with the spirits of cold blooded renegades that these Irishmen fought against the English army, in which their ancestors won renown, and where their own race and blood were pitted against them. After Cumberland had been driven from the field of Fontenoy and the brigade was allowed to rest some of the men were seen to be in tears. When pressed to give a reason for the sadness on the heels of such a happy victory they replied that while they had done their duty by France, and would do so again, it was hard to fight against their own countrymen, some of whom might be friends, and even relatives. To dispel their sadness the bard was ordered to play up "Patrick's Day," when the men responded with a jovial shout "Hurrah for old Ireland!"—*Boston Republic*.

MURILLO.

MURILLO, the greatest of Spanish painters, and one of the greatest of all ages and countries, was born in Seville, 1618. At that time the old city was the richest in Spain; the Guadalquivir, its "flowing river," renowned in song, was alive with shipping, and in these scenes of life and wealth the young Murillo easily found food for his imaginative and artist eye.

Murillo was very poor, so poor that he was one of the artists that painted anything that they thought would take the public fancy, and exposed their pictures for sale on the steps of the Cathedral, hoping thus to earn enough to sustain life, which Murillo was barely able to do.

At the age of twenty-five, friendless and poor, he made his way on foot to Madrid, and sought out the great Spanish artist, Valesquez, then at the height of his fame.

Struck by his genius, Velasquez at once took up the young painter, and afforded him opportunity to study art and the old masters, in good examples of whose work Madrid was rich. From this day Murillo's success was assured, and, after two years spent in Madrid, he returned to Seville the superior of any artist there.

The first pictures he painted were for the Franciscan Convent, and they brought him great fame. He married a lady of noble birth, and his house became a social centre through his wife's connections and his own renown.

Murillo met his death by a fall from the scaffolding when he was painting a marriage of St. Catharine for the Capuchin Church of Cadiz, and was buried in the Church of Santa Cruz, a church that was burned during the French invasion.

Murillo had a slave, a young mulatto boy, who, unknown to his master, learned to paint, as he frequented the studio unobserved. One day the master had left unfinished on his easel a head of the Blessed Virgin. To his surprise on his return he found it finished, and vainly conjectured who the artist might be. Dreadfully frightened at what he had done, the slave, Sebastian Gomez, threw himself at his master's feet, confessing and begging forgiveness. This was gladly granted, and Murillo freed the gifted youth, glad to find an artist in his slave. Although he never reached great heights in his work, Gomez learned to colour very like Murillo, and was sometimes entrusted to paint in lesser figures in the great pieces of his master's works. There are two of his paintings in the Museum of Seville, and he holds a place among the lesser Spanish painters. He did not long outlive Murillo, who died in 1682.

The Catholic Weekly Review.

A JOURNAL DEVOTED TO THE INTERESTS OF THE CATHOLIC CHURCH IN CANADA.

Commended by

The Most Rev. Dr. Walsh, Archbishop of Toronto.

The Most Rev. C. O'Brien, Archbishop of Halifax.

Rt. Rev. T. J. Dowling, Bishop of Hamilton.

The Rt. Rev. Bishop O'Mahony, Toronto.

The late Archbishop Lynch.

The late Rt. Rev. Bishop Carbery of Hamilton.

The Rev. Father Dowd of "St. Patrick's" Montreal.

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THE CATHOLIC CHURCH.

A DISCUSSION is being carried on at St. Louis between Conde Palen, the editor of *Church Progress*, and the reverend editor of a Baptist paper, published in the same city. Both editors agree to publish the arguments used by either, both *pro* and *con*, in their respective journals, the subject of discussion being, "The Catholic Church, the True Church." As was expected, Mr. Palen has made a sorry spectacle of his opponent, who, thus early in the discussion, has almost abandoned argument in support of his position, and confines himself to such quibbles as that the Church must be spoken of as the *Roman* Catholic Church, and not the Catholic Church.

As others than he have attempted to prove that we are not the Catholic Church it is well to see upon what flimsy groundwork these contentions are based.

Catholicity, we might almost leave to be adjudged by the unmediated confession of our adversaries themselves, for the term Catholic is the name by which we are known throughout the world, and the members of almost every religious denomination, with the exception of a small portion of the Church of England, conceding it to us without dispute.

A bishop of the Church of England, the Bishop of Worcester, in 1846, condemned the continual use of it, and others of their clergy (Mr. Bickersteth's sermon, on May 5th, 1842) are allowed without protest to teach concerning the habit of "talking of a Catholic Church" at all, that it is a "contractedness," and of "boasting in English partialities as Catholic Doctrine," that it is "a wretched littleness." Under these circumstances, it is not difficult to conjecture what would have been the judgment of ancient Catholic doctors. "All heretics wish to be called Catholic," says St. Augustine, "yet if any stranger ask, where do the Catholics hold their assembly, no heretic dare point to his own church or chapel." "The word Church," says St. Cyril, "is applied to different things, and therefore the faith has delivered to thee, by way of security, the article, 'And in One Holy Catholic Church,' and thou mayest avoid the wretched meetings of the heretics, and ever abide with the Holy Church Catholic, in which thou wast regenerated. And if ever thou art sojourning in any city, enquire not simply where the Lord's house is, nor merely where the Church is, but, where is the Catholic Church? For this is the peculiar name of this holy Body, the Mother of us all, which is the Spouse of our Lord Jesus Christ, the Only-begotten Son of God." These passages are very striking; and might well be considered conclusive. "But," says Dr. Northcote, "their applicability to us is sometimes disputed, because we are also called Roman Catholic; and it is, moreover, objected that there is something contradictory and self-

condemning in this title, as though it represented a particular branch of the Church as equal to the whole, as itself *the* Catholic Church. To this it may be answered, first, that we call ourselves, and are quite as commonly called by others, simply Catholics, without any qualification at all; and secondly, that it is mere ignorance or wilful misrepresentation to attach any such meaning as that I have mentioned to the title in question, because everybody knows that the Roman Catholic Church is *not* one particular or national Church, but a union of very many national churches, Belgium, Austria, etc., and indeed of churches from among every people in the whole world, where Christianity itself is known. All these agreeing together, and holding communion one with another, in the unity of doctrine and the bond of peace, make up the Catholic Church, which, because it acknowledges the principality of the apostolic see, is also called Roman."

Catholicity, however, is something more than a word and a name; it is also a fact; a real quality or character, whose presence or absence in any body of Christians can be easily ascertained; let us therefore examine it somewhat more attentively. "The most obvious and most general notion of the word" (Catholicity), says Bishop Pearson, "consists in the diffusiveness of the Church, grounded upon the commission given to the builders of it: 'Go, teach all nations.'" Macaulay gives the following testimony on the question:—"The Reformed churches were mere national churches. The Church of England existed for England alone; it was an institution as purely local as the Court of Common Pleas. The Church of Scotland, in the same manner, existed for Scotland alone. The operations of the Catholic Church, on the other hand, took in the whole world. Nobody at Lambeth or at Edinburgh troubled himself about what was doing in Poland or Bavaria. But Gracow and Munich were at Rome objects of as much interest as the purlieus of St. John Lateran."

The truth of this statement is abundantly confirmed by the actual condition of Christendom. An English churchman cannot find himself quite at home in spiritual matters even in Scotland or America; for in the one Church he will find a liturgy containing, as it is said, doctrine against which his church at home protests; and in the other, a repudiation of the Athanasian creed, which, as he has learnt, "ought thoroughly to be received and believed." It is not strange, then, that those clergy who are alive to the real state of things, should seek to discourage any of their flock from travelling into foreign countries; they may well fear, lest, oppressed by a sense of their spiritual loneliness, such travellers should presently crave admission into a Church, Catholic in fact no less than in name; a Church whose members like the Christians of old, if furnished with proper credentials from their bishop, may travel through the world from east to west, and from north to south, and be received in communion with their brethren in any part of the globe.

We present to our readers a bi-lingual sonnet, which, without the change of one syllable is at the same time Latin and Italian, the meaning remaining the same. Those of our readers who know Latin and yet have not studied Italian will be enabled to perform the singular feat of reading and understanding a poem in a language which they have never learned. The sonnet being addressed to our Lady is appropriate for the month of May.

Salve altissima Diva, aula Divina
Salve, O Beata, O nova creatura
In procelloso mare arca secura
In terra, in paradiso, alma Regina.

Tu sola in tanta universa ruina
Tu sola in nostra misera natura
Nascendo radiasti integra pura
Quasi fulgida stella matutina.

Salve, O Regina! In tuo marmoreo templo
Te visito, te adoro, te Maria
In tua candida imagine contemplo

Vivo in angustia, gemo in dura sorte
Oh! Salva, Salva me Tu nostra pia
Nostra angustâ Patrona in vita in morte.

THE controversy which has been carried on for the past few weeks between the *Buffalo Union and Times* and *Rochester Catholic Journal* is much to be deplored, inasmuch as the bishops of these respective

dioceses have, through it, incidentally been brought into a misunderstanding with each other. The culminating point was reached on Sunday, May 2, when a pastoral from the Bishop of Rochester was read, interdicting the circulation of the *Union and Times* in his diocese.

With the respective merits or demerits of the points at issue we have no concern, but we are convinced that when sober second thought asserts itself the editors of both these journals will regret many of the utterances that now find place in their columns. The mission of the Catholic press is to defend the Faith against assaults from the common enemy, and not to waste its strength and vitality in internecine strife. Let us sincerely hope that this warfare will cease, and good feeling and fellowship and Christian unity prevail.

THE ROMAN QUESTION.

I.

For twenty weary years Catholics have watched the progress of Revolution in Italy, where, apparently, the tendency is still downwards. Radicalism and anti-clericalism have made gigantic strides, and the position of the Holy Father is little less than unendurable, and in the highest degree unsatisfactory to the Christian world. The arrangements which it was expected would have taken place on the downfall of the Crispi Cabinet, and the substitution of the rule of the Marquis de Rudini, have not materialized nor has any of the difficulties created for the Papacy by the national movement in Italy been removed. Time honoured institutions, with long established rights, have been forced to succumb by government measures. "The record of declarations and promises," says an eminent writer, "volunteered by Italy to the Catholic world is remarkable. When the revolution was in its infancy, Count Cavour warned the Parliament in Turin that only when full religious liberty was guaranteed to Catholic consciences could Rome become the capital of Italy." On the eve of the invasion in 1870, Visconti-Venosta, Minister of Foreign Affairs, wrote to the representatives of Italy abroad, 'that his Majesty, as Sovereign of a Catholic nation, would never allow mere chance to rule the fortunes of the Head of the Church; that he (Victor Emmanuel) undertook with confidence, in the face of Europe, and of the Catholic world, the responsibility of protecting the Holy See.' Even General Cadorna, while pointing cannon against the City of the Popes, assured Italians of the Roman States that 'they would prove to Europe how the exercise of right could be in harmony with the respect due to the dignity and spiritual authority of the Sovereign Pontiff. The independence of the Holy See shall remain undiminished in the midst of civil liberty.' In the same year the Chancellor of the King wrote to the bishops of Italy: 'The Government will never permit the slightest insult to the Church, to her ministers, or to their spiritual office.' A few days before the Piedmontese entered Rome, Victor Emmanuel wrote to Pius IX. that, 'with the affection of a son, the faith of a Catholic, and the loyalty of a king, he took upon himself to be responsible for the safety of the Holy See; and that 'the Head of the Church should maintain his glorious See upon the banks of the Tiber, independent of all human sovereignty.' Immediately following this letter, in the official gazette came the announcement: 'The Italian troops opened fire this morning at 5 o'clock against the walls of Rome.' This nervous solicitude of Italian statesmen for the freedom, independence, and absolute sovereignty of the Holy Father was intensified after the 20th September. The Catholic world was ill at ease. Governments represented at the Vatican offered diplomatic remonstrances. On the 21st September, 1870, Visconti-Venosta tried to calm and cheer the Austrian Minister of Foreign Affairs, by saying, 'Surely, Austria did not believe that Italy, which had guarded religious unity with so much jealousy, which had never swerved from the integrity of tradition and worship amid innumerable political convulsions, could now create for the Holy See—Italy's greatest glory—a position less independent or less grand than was worthy the august Pontiff whose influence filled the world. Italy was prepared to offer to the Holy Father guarantees which would largely secure the independence and stability of his lofty position.' Meanwhile the conquest of Rome was consolidated. An appeal was made to the citizens to ratify by vote what had been accomplished by violence. On the 9th of October, 1860, a deputation of Romans, headed by the Duke of Sermoneta, carried the result of the plebiscite to Florence and peti-

tioned that the Primacy of St. Peter should be incorporated with the kingdom of Italy. Victor Emmanuel graciously acceded to their desires in these words: 'As a king, as a Catholic, while proclaiming the unity of Italy, I hold steadfastly to my resolve to secure liberty to the Church and independence to the Sovereign Pontiff. With this solemn declaration I accept the plebiscite of Rome, and hand it over to Italy.' Once more in the same year Victor Emmanuel was made the mouthpiece of the Italian Revolution in the Royal speech at the opening of Parliament. 'We will remain in Rome, we will maintain the promises to which we are solemnly pledged; that is, we will respect the liberty of the Church and the complete independence of the Holy See in the exercise of its religious ministry, and in its relations with the Catholic world.'

What more could be desired? The so-called pretensions of Gregory VII.; of Boniface VIII., of Pius IX. vanished before these magnificent assurances from United Italy. If these protestations were sincere why were the faithful defenders of the Papacy languishing in prison in Alessandria, in Genoa, in Spezia? Why were the arms and ensigns of the Pope torn down and every vestige of Pontifical rule obtained in his own city? Why was the Apostolic Palace of the Quirinal broken into and converted to purposes disapproved of by its owner? The world said this looked more like invasion, usurpation, conquest, confiscation, sacrilege, than freedom and independence. But the ideas of the world were old-fashioned. Modern Italy had drunk in a new theology at the pleasant fountains of progress. The desire of the nation overruled the designs of God. The covetousness of Young Italy annulled the established rights of the Papacy. The Scriptural doctrine, "Render to Cæsar what belongs to Cæsar," meant, Occupy every inch of Italian territory; the middle ages are passed; prescriptive rights have fallen to the crown of Savoy. Another writer has said: "A King who loses his crown upon the battle-field is dethroned with honour. He was a ruler by Divine Right until a stronger than he dispossessed him. Protests and pretensions will not avail to win back a right which perished in its fall. Kings, Emperors, Presidents are not essential to the world's happiness. Bourbons and Bonapartes may die out like Capets and Stuarts; the nations which they governed will find order, progress, justice under rules of a different race. Kings were created for the State, not the State Kings. The State existed before those sceptred hands came into being; it will live on and flourish when those hands have returned to their primeval nothingness. This is so true that the world has forgotten Francis II. of Naples and the Grand Duke of Tuscany. Their so-called rights may smoulder in the faithful hearts of their former subjects, but any attempt to build up a throne for those exiled princes would be justly reprobated as rebellion against established authority. In Milan, in Venice, in Naples, in Florence, Humbert I. reigns as King by Divine Right, in the same way as his saintly ancestors of the House of Savoy formerly ruled in Turin."

With Rome the case is otherwise. The States of the Church did not rank as other states. They had rights and privileges from God which placed them above the vicissitudes of human politics. This fact gives vitality and weight to the Roman Question. That portion of fair Italy which was under the independent jurisdiction of the Roman Pontiff was set apart by God for His Church. These possessions were called the States of the Church, not of the Pope. They belonged to God, not to man. The Popes were administrators only, not for their private individual benefit, but for the advantage of the Church. For a thousand years the world witnessed the kingly power of the Roman Pontiff in its full development, and venerated it. But the august dynasty of the Popes does not date from the eighth century, nor from the fourth; it reaches back in unbroken succession from Leo XIII. to St. Peter. Kingly power is inherent in the Primacy. The Vicar of Christ inherits the independence and supremacy of the King of Kings. The States of the Church were created for the Papacy, not the Papacy for the States. The Papacy is immortal; no change can alter it; no decay dissolve it. Independence, which was guaranteed by the States of the Church, is essential to the Papacy. Pius IX. understood this so thoroughly that when Italian statesmen encompassed him with wiles and sought to induce him to forego his rights, his only answer was "*Non possumus*"—We cannot. Without the consent of God Himself nothing appertaining to the Papacy can be relinquished.

THE LUCK OF THE BOGANS.

BY SARAH ORNE JEWETT.

stimulated by our own keen air. The beauty of Ireland is little hinted at by an average orderly New England town—many a young girl and many a blundering sturdy fellow is heartsick with the homesickness and restraint of his first year in this golden country of hard work. To so many of them a house has been but a shelter for the night—a sleeping-place: if you remember that, you do not wonder at fumbling fingers or the impatience with our houses full of trinkets. Our needless tangle of furnishings bewilders those who still think the flowers that grow of themselves in the Irish thatch more beautiful than anything under the cover of our prosaic shingled roofs.

"Faix, a fellow on deck was telling me a mate story the day," said Mike to Biddy Bogan, by way of kindly amusement. "Says he to me, 'Mike,' says he, 'did yo ever hear of wan Patrick O'Brien that heard some bla'guard tell how in Ameriky you picked up money in the strates?' 'No,' says I. 'Ha wint ashore in a place,' says he, 'and he walked along and he come to a sign on a wall. Silver street was on it. 'I 'ont stop here,' says he, 'it aint wort my while at all, at all. I'll go on to Gold street,'" says he, but he walked ever since and he ain't got there yet."

"Biddy opened her eyes and laughed feebly. Mike looked so bronzed and ruddy and above all so happy that she took heart. "We're sound and young, thanks be to God, and we'll earn an honest living," said Mike, proudly. "'Tis the childher I'm thinkin' of all the time, an' how they'll get a chance the best of us niver had at home. God bless old Bantry forever in spite of it. An' there's a smart rid-headed man that has every bother to me why 'ont I go with him and kape a mate bar. He's been in the same business this four year gone since he come out, and twinty pnce in his pocket when he landed, and this year he took a month off and went over to see the ould folks and build 'em a dacint house intirely, and hire a man to farm wid 'em now the old ones is old. He says will I put in my money wid him, and he'll give me a great start I wouldn't have in three years else."

"Did you have the fool's head on you then and let out to him what manes you had?" whispered Biddy, fiercely and lifting herself to look at him.

"I did then; 'twas no harm," answered the unsuspecting Mike.

"'Twas a black hearted rascal won the truth from you!" and Biddy roused her waning forces and that very afternoon appeared on deck. The red-headed man knew that he had lost the day when he caught her first scornful glance.

"God pity the old folks of him an' their house," muttered the sharp-witted wife to Mike, as she looked at the low-lived scheming fellow whom she suspected of treachery.

"He said thim was old clothes he was using on the sea," apologized Mike for his friend, looking somewhat consciously down at his own comfortable corduroys. He and Biddy had been well to do on their little farm, and on good terms with their landlord the old squire.

There was some unhappiness at first for the young people in America. They went about the streets of their chosen town for a day or two, heavy hearted with disappointment. Their old neighbours were not housed in palaces after all, as the letters home had suggested, and after a few evenings of visiting and giving of messages, and a few days of aimless straying about, Mike and Biddy hired two rooms at a large rent up three flights of stairs, and went to housekeeping. Little Dan rolled down one flight the first day; no tumbling on the green turf among the daisies for him, poor baby boy. His father got work at the forge of a carriage shop, having served a few months with a smith at home, and so taking rank almost as a skilled labourer. He was a great favourite speedily, his pay was good, at least it would have been good if he had lived on the old place among the fields, but he and Biddy did not know how to make the most of it here, and Dan had a baby sister presently to keep him company, and then another and another, and there they lived up-stairs in the heat, in the cold, in daisy time and snow time, and Dan was put to school and came home with a knowledge of sums in arithmetic which set his father's eyes dancing with delight, but with a knowledge besides of foul language and a brutal way of treating his little sisters when nobody was looking on.

Mike Bogan was young and strong when he came to America, and his good red blood lasted well, but it was against his nature to work in a hot, half-lighted shop, and in a very few years he began to look pale about the mouth and shaky in the shoulders, and then the enthusiastic promises of the red-headed man on the ship, borne out, we must allow, by Mike's own observation, inclined him and his hard earned capital to the purchase of a tidy looking drinking shop on a side street of the town. The owner had died and his widow wished to go West to live with her son. She knew the Bogans and was a respectable soul in her way. She and her husband had kept a quiet place, everybody acknowledged, and everybody was thankful that since drinking shops must be kept, so decent a man as Mike Bogan was taking up the business.

The luck of the Bogans seemed to be holding true in this generation. Their proverbial good fortune seemed to come from rather an absence of bad fortune than any special distinction granted the generation or two before Mike's time. The good fellow reminded himself gratefully sometimes of Peggy Muldoon's blessing, and once sent her a pound to keep Christmas upon. If he had only known it, that unworthy woman bestowed curses enough upon him because he did not repeat it the next year, to cancel any favours that might have been anticipated. Good news flew back to Bantry of his prosperity, and his comfortable home above the store was a place of reception and generous assistance to all the westward straying children of Bantry. There was a bit of a garden that belonged to the estate, the fences were trig and neat, and neither Mike nor Biddy were persons to let things look shabby while they had plenty of money to keep them clean and whole. It was Mike who walked behind the priest on Sundays when the collection was taken. It was Mike whom good Father Miles trusted more than any other member of his flock, whom he confided in and consulted, whom perhaps his reverence loved best of all the parish because they were both Bantry men, born and bred. And nobody but Father Miles and Biddy and Mike Bogan knew the full extent of father's and mother's pride and hope in the cleverness and beauty of their only son. Nothing was too great, and no success seemed impossible when they tried to picture the glorious career of little Dan.

Mike was a kind father to his little daughters, but all his hope was for Dan. It was for Dan that he was pleased when people called him Mr. Bogan in respectful tones, and when he was given a minor place of trust at town elections, he thought with humble gladness that Dan would have less cause to be ashamed of him by and by when he took his own place as gentleman and scholar. For there was something different about Dan from the rest of the young, plain Irish folk that they were. Dan was his father's idea of a young lord, he would have liked to show the boy to the old squire, and see his look of surprise. Money came in at the shop door in a steady stream, there was plenty of it put away in the bank and Dan must wear well-made clothes and look like the best fellows at the school. He was handsomer than any of them, he was the best and quickest scholar of his class. The president of the great carriage company had said that he was a very promising boy more than once, and had put his hand on Mike's shoulder as he spoke. Mike and Biddy, dressed in their best, went to the school examinations year after year, and heard their son do better than the rest, and saw him noticed and admired. For Dan's sake no noisy men were allowed to stay about the shop. Dan himself was forbidden to linger there, and so far the boy had clear, honest eyes, and an affectionate way with his father that almost broke that honest heart with joy. They talked together when they went to walk on Sundays, and there was a plan, increasingly interesting to both, of going to old Bantry some summer—just for a treat. Oh, happy days! They must end as summer days do, in shadow.

To be Continued

LIFE.

What boots it one to gaze on other planets,
And speculate on senate beings there?
It comforts not that since the moon began its
Well-ordered course; it knew no breath of air.

There may be men and women up in Venus,
Where science finds both summer-green and snow?
But are we happier asking, "Have they seen us?"
And, like us earth-men, do they yearn to know?

On greater globes than ours men may be greater,
For 't' things here in fair proportion run;
But will it make our poor cup any sweeter
To think a nobler Shakespeare thrills the sun?

There seems no good in asking or in humbling,
The mind incurious has the most of rest;
If we can live, and laugh, and pray, not grumbling,
'Tis all we can do here—and 'tis the best.

The throbbing brain will burst its tender raiment
With futile force, to see by finite light
How man's brief earning and eternal payment
Are weighed as equal in the Infinite sight.

'Tis all in vain to struggle with abstraction—
The milky way that tempts our mental glass:
The study of mankind is earth-born action;
The highest wisdom, let the wondering pass.

The Lord knows best; He gave us thirst for learning;
And deep knowledge of His work betrays
No thirst left waterless. Shall our soul-yearning,
Apart from all things, be a quenchless blaze?

—John Boyle O'Reilly.

Catholic News

CIRCULAR LETTER OF HIS GRACE THE ARCHBISHOP OF TORONTO.

To the Clergy of the Archdiocese.

REV. AND DEAR FATHERS:—We herewith send you an accurate English translation of a letter addressed to us in August last by His Eminence the Cardinal Prefect of the Propaganda. This letter explains the object for which it was written. We did not act on this letter at the time specified, because there were two other diocesan collections (one for ecclesiastical education; the other for the House of Providence) ordered at or about that period. We wrote to His Eminence, stating the numerous appeals that had to be made to the generosity of our faithful people for religious and charitable purposes in the archdiocese—appeals so numerous that, although obliged to incur a heavy debt for much-needed repairs and improvements on our Metropolitan Cathedral, we felt a delicacy and reluctance to appeal at that time to the clergy and laity for monetary assistance. We added, however, that, to show our loyalty and ready obedience to the Holy See, we would not fail to make the proscribed collection at a more opportune time. We believe the present is as convenient a time for the purpose as could be found in the course of the year.

The Holy Father has greatly at heart the construction, in the Eternal City, of a new church to be dedicated to God in honour and under the patronage of St. Patrick, Apostle of Ireland; and has given a princely contribution for this purpose. All other Catholic nations have churches in honour of their patronal Saints at the centre of Catholicity. Ireland alone, that has so long suffered and bled for the faith of St. Patrick, has had no church in honour of its apostle and patron in the city of St. Peter. To supply this want, and to remove this national reproach, the construction of a church in honour of St. Patrick has been undertaken under the direction of the Irish Augustinians residing in Rome; and the Holy See expects and requires that the Irish people and their children in all lands will generously contribute towards this great work, and will thus have a share in the erection of this noble monument of Irish faith and piety, which will be an eloquent memorial, at the capital of the Catholic world, of the religious zeal and fervor and piety of the scattered children of Erin.

Wherefore, in compliance with the requirements of the Holy See, we ordain that a collection shall be taken up in all the churches of this archdiocese on the third Sunday (Pentecost Sunday), the 17th of next May; and that the proceeds thereof shall be sent without delay to the Very Rev. Chancellor, to be by him sent on to their destination.

This circular, and the accompanying letter of Cardinal Simeoni, shall be read in all the churches of the archdiocese on the first Sunday after its reception.

Believe me to be, Rev. and dear Fathers,
Very devotedly yours in Christ,
† JOHN WALSH,
Archbishop of Toronto.

Letter of his Eminence Cardinal Simeoni to His Grace the Archbishop of Toronto.

Rome, the 23rd of August, 1890.

MOST ILLUSTRIOUS AND MOST REV. LORD:

I have already written you letters concerning the new National Church of St. Patrick, which is now being built in this city, to the end that not only the great Apostle of Ireland may have a special sacred edifice in his honour, dedicated to Almighty God in Rome, but also that the noble Irish nation may be as it were drawn more closely and more tightly bound to

the Holy See by this new bond. But the construction of the foundations already begun cannot be proceeded with any further if the collections, long since urgently demanded by the Sacred Congregation of the Propaganda, following the example of the Holy Father, be not promptly taken up in order that the necessary funds may be in hand.

Since, therefore, no collection has as yet been made in your Diocese for this purpose, I most earnestly request of you to set to work earnestly in this matter, and see that the faithful committed to your care may, in the coming month of October, have a share in the construction of this monument of national zeal and faith; the which if you do, you may rest assured that you will perform a work most pleasing at once to the Holy Father and to myself.

Meanwhile, I beseech God that He may long preserve you.

Your most devoted Brother
JOHN CARDINAL SIMEONI,
Prefect of the Propaganda.

ARCHBISHOP JACOBINI, Secretary.

...At St. Michael's cathedral First Communion will be administered at the 9 o'clock mass on Sunday. Immediately after Mass Confirmation service will be held, at which some 50 children will receive confirmation from His Grace the Archbishop.

At 8 o'clock Mass in the Church of the Sacred Heart, on Sunday morning, a service will be held for those making their First Communion. Confirmation will be administered by His Grace the Archbishop in the afternoon at 5 p.m. Music appropriate to the month of Mary will be sung at both services.

The Sisters in charge of the Sunnyside Orphanage beg to return sincere thanks to Mrs. Obernier for her very kind efforts in making the "Mikado" so great a success. Their sincere thanks are also due to the ladies and gentlemen who so generously assisted her, giving, as they did, both time and means in behalf of the orphans. The amount apportioned to the Institution is \$525.75.

The Rev. Father LaMarche, who, since his arrival in the city and assumption of the spiritual ministration to the wants of the French speaking Catholic population, has done good work in consolidating and forming them into the healthy and devout congregation of the Sacred Heart Church; is contemplating the erection of a presbytery, no residence being at present attached to the church. He confidently appeals to the members of his church and others, to aid him in this necessary undertaking.

...The many friends and acquaintances of Mr. John Herbert, sen., the well-known east end builder and contractor, will learn with surprise and regret of his sudden death, which took place at 11.45 Tuesday morning at his residence, 181 Ontario street. The deceased gentleman took a severe chill during the carnival week last summer and never entirely shook off its effects, but had not given up any part of his business or public engagements in consequence, though at times confined to the house. Tuesday morning, not feeling as well as usual, he remained in bed. About 11 o'clock he had an interview with his partner, Mr. Murphy, discussing the details of a contract on which they were engaged. A few minutes later Mrs. Herbert brought up a glass of milk, but before her husband could drink it he let the glass fall and sank back on the pillow, expiring in a few moments. Dr. Oldright was called in, but pronounced life extinct, attributing death to heart disease. Mr. Herbert was born in Tipperary, Ireland, some 60 years ago, coming to Toronto 40 years since, and during the whole of that period has been engaged in business in this city. At the

time of his death he was engaged in the new Upper Canada College buildings in North Toronto, and has built among other prominent structures the Toronto Arcade, Equity Chambers and the churches of St. Paul's (Queen street east), St. Mary's (Bathurst street), St. Patrick's and St. Basil's. For 25 years he has occupied a seat on the Separate School Board and was also a member of the House of Industry and the St. Vincent de Paul Society; in religion he was a consistent Catholic and in politics he was an enthusiastic Reformer. The deceased leaves a widow, two sons and one daughter; he had one brother living in Dixie, Ontario, and Messrs. Ald. Burns and Chas. Burns, J. P., were brothers-in-law.—R. I. P.

CANADIAN.

...Mass was celebrated in St. Patrick's church, Ottawa, on Sunday by His Lordship Bishop Doyle of Australia.

...The death of Rev. Mgr. Doucet, of Murray Bay, Que., is announced. Deceased was 72 years of age, and was the most venerable prelate of the Catholic Church in Canada.

...Preparations, in Montreal, are under way for a grand celebration of St. Jean Baptiste day on June 24th. Grand Mass will be celebrated in Notre Dame, and in the afternoon a public meeting will be held, when addresses will be delivered by Mr. Chapleau, Mr. Laurier and other distinguished French-Canadians.

...While attending a funeral at Portsmouth, recently, Rev. Father Neville, nephew of Archbishop Cleary, was the victim of an accident which might have proved serious. His horse becoming frightened ran against a tree and threw him out. He was badly shaken up, and his face was cut, but otherwise his injuries were not serious.

...There is to be a grand musical *tridium* at Notre Dame Church, Montreal, on Thursday, Friday and Saturday, May 21, 22 and 23, on the occasion of the inauguration of the new organ by Mr. Archer, who will come from Boston for the occasion. A powerful choir, which all the choirs in the city are invited to join for the occasion, will produce a splendid programme.

...Sunday, May 3rd, was His Grace the Archbishop of St. Boniface's Patronal Feast, no extra festivity took place on that day as it was decided to have the same celebrated on the 12th inst. This postponing is in order to facilitate to all the members of His Grace's clergy their joining in the celebration.

...The pupils of St. Mary's Academy, the Academy of Immaculate Conception and the School of Holy Angels, all three under the direction and management of the Sisters of the Holy Names of Jesus and Mary, went on Monday last to pay the homage of their respect and filial love to His Grace the Most Reverend and Beloved Archbishop of St. Boniface at the occasion of his Patronal Feast.

...The Rev. Sister Primeault, assistant to the Rev. Mother Hazel of the St. Boniface convent of the Sisters of Charity, left on Sunday, May 3rd, to return to the mother house in Montreal. She was accompanied by Sister Graton, who, after a stay of 16 years in Manitoba, is also returning to the Mother House. Sister Primeault has been very ill for some time past. The St. Boniface convent loses in her one of its distinguished subjects. Her recovery by the change is the only compensation anticipated and hoped for by those who have to sustain the loss incurred by her departure.

...For the past two weeks Loretto Academy, Niagara Falls, Ont., has been enjoying an intellectual feast in the form of a splendid course of lectures from two distinguished gentlemen. The first was delivered by Mr. Dwyer, M.A., of Boston, late of Washington University, who opened his course with an eloquent and

impassioned discourse on Dante's Divine Comedy. This brilliant and gifted lecturer eulogized in the highest terms the rare literary appreciation and culture of his youthful audience. The following week this same select audience was treated to an equally interesting, though entirely different, series of lectures from Dr. E. Pick, Ph.D., M.A., Knight of the Order of Francis Joseph. This distinguished gentleman, who is recognized as authority on the subject of memory in the universities of Europe, proved his eminently scientific and philosophical method to be both easy and natural, by working in accordance with the best known laws of the mind, and he consequently produced remarkable results in his intelligent and delighted hearers.

According to a synopsis of the will of Mr. Patrick Purcell, published in the *Cornwall Freeholder*, he bequeathed to church and charitable institutions about \$90,000, including \$10,000 to the bishop of Alexandria for the benefit of the poor of all denominations, and for the education of promising young men of the county. There is a provision in the will empowering his executors to forgive any debts and to discharge any mortgages gratuitously that are due and owing from persons in poor circumstances, especially when the parties concerned are widows and orphans. The forgiveness of a debt is an excellent piece of beneficence, and one which does not come too late when it takes effect on the death of a creditor. During his lifetime Mr. Purcell was even better than a generous man—he was an honest contractor, and his country owes him a debt of gratitude for the faithfulness with which his work was done.

...His Grace Archbishop Fabre, accompanied by a number of friends, left Montreal on Monday last for Quebec to assist in the translation of the remains of the first three Jesuit missionaries who came to Canada to evangelize the Indians. The Cardinal and all the bishops of the province were present, together with the Lieut-Governor, the Quebec cabinet minister, the judges and other high dignitaries. The remains were conveyed to the Ursuline convent by a remnant of the tribe of Hurons, whose ancestors the missionaries laboured to evangelize.

The streets were thronged along the line of the procession. Bunting was displayed from many houses, and flags at half-mast. The interior of the Jesuit and Ursuline churches and the Basilica, where the imposing services took place, were draped in mourning. All the dignitaries of Church and State took part in the ceremonies. Of the deceased, DeQuen was the discoverer of Lake St. John, Du Peron one of the priests of the Huron mission, and Frere Liegeois, the architect of the Jesuit College, who was martyred at Sillery by the Iroquois. It may not be generally known that their remains were disinterred in 1879 at the demolition of the Jesuit College, but were mislaid, and recently found in a vault at Belmont cemetery. Nearly all the bishops of the province took part to-day in the ceremony, Archbishop Fabre singing the Libera at the Jesuits' church and Basilica, and Archbishop Duhamel that at the Ursulines' chapel, where the bones were re-interred. The sermon, which was an eloquent eulogy on Christian missions, was preached by Mgr. Paquet, rector of Laval University.

St. Patrick's T. A. & B. Society, Montreal, held its monthly meeting in St. Patrick's church last Sunday afternoon. The Rev. Father McCallen delivered a very practical and eloquent discourse on "The Cause of Temperance the Cause of Christ." It was a consolation, he said, to know that as temperance men they had one leading characteristic of the following of Christ—self-denial, Christian abnegation. "If any man would come after me let him deny himself." This was the

road to heaven, traced out and followed by the blessed Lord Himself. There were three enemies to contest the way—the world, the flesh and the demon. These same enemies were ranged on the side of intemperance as against temperance. Intemperance was a most formidable obstacle in the way to heaven, and prevented many nominal Christians from enjoying the glory and fruits and rewards of the Ascension. It was a consoling thought in the daily battle of life to feel that total abstainers were on the side of Christ and that His enemies were theirs. The world, the flesh and the demon were on the side of intemperance. They applauded the manner in which the liquor traffic was carried on in Montreal, as, indeed, everywhere else, and they fought hard to perpetuate its tyrannical sway. One worldly maxim like that of the fool in the Gospel was, "Soul thou hast much goods laid up for many years—take thy rest, eat, drink and make good cheer."

The reverend father, after the sermon, administered the pledge to a large number. Hon. Senator Murphr presided at the business meeting, held subsequently. Several new members were admitted and arrangements were made for the holding of the annual picnic of the society on Dominion day, and a large committee was appointed to arrange the details. Resolutions of condolence on the death of the late Mr. Power, a member of the society, were adopted.

...The young ladies of the Congregation of the Immaculate Conception, Montreal, opened their Silver Jubilee exercises next Sunday. At 8 a.m. the members received Holy Communion and wore their badges and medals. In the evening at 7.30, the exercises of the May devotions was followed by the solemn Benediction of the Most Holy Sacrament. The sermon was delivered by Rev. James Callaghan, S.S., St. Patrick's, on "The Virgin Mary and Holy Communion."

GENERAL.

...In recognition of Dr. Windthorst's services to the Church, Pope Leo will present his statue in marble to St. Mary's Church in Hanover, to be placed over the great tribune's grave.

...Mesars. Brinsmead have manufactured at their works in London a magnificent piano-forte for the Vatican. The instrument is valued at 500 guineas. The case is a piece of highly artistic work. It is decorated with tea roses, painted on a dull gold ground.

...The highest price, \$1,000, ever paid to any Catholic author by a Catholic magazine, was received by Maurice Francis Egan, from the editor of *The Rosary*, the Rev. J. L. O'Neill, O. P., for his new novel, "A Marriage of Reason."

...Rev. Father Michael J. Kircher, C. M., the secretary-general of the General Confraternity of the Holy House of Loretto, announces that Rev. Michael Krischel has been named assistant secretary-general for the United States. Rev. Anthony Weiler, C. R., D. D., is now secretary-general for British North America.

...The press of Spain is pouring unlimited praise on Padre Luis Coloma's novel, "Pequeñes," which the pressmen are saying is better than many scores of sermons. One enthusiastic journalist does not hesitate to rank this son of St. Ignatius with the great Bossuet. Father Coloma does not spare the defects and vices of Spanish society. He satirizes them with incomparable skill. Of all the Spanish novelists who have described aristocratic society there is, it is stated, not one who knows it so well and has been so successful in his description of it. He has lived as a profound observer in its midst.

...On May 8th. the Cabinet Council discussed Lord Knutsford's reply to the memorial which the Newfoundland delegates presented on the Wednesday previous and also the question of the period of dissolution of Parliament. The South Dorset poll showing a significantly large reduction in the Tory vote, coming upon the striking Gladstonian success at Stowmarket, has dispelled the Unionist delusions that the Government is still certain of a big majority. Although the recent series of by-elections is not a perfect test for the general elections they have already afforded abundant proof that the Parnell disaster has not weakened the popularity of Gladstone or the strength of the Liberals.

After the Council it became known that the ministers had determined against an early dissolution. The Land Bill obstructors can thus work through their nineteen pages of amendments unchecked until after the Whitsunday holidays. Ministers in the lobbies of the House assured disgusted legislators that Parliament might be sitting until late in the autumn, as the Cabinet meant to pass the education measure and introduce the Irish Local Government Bill before prorogation.

C. M. B. A.

Continued from first page.

(6) Separate beneficiary meant, in the near future, total separation; and it is better to spend the small sum mentioned than to be shut out from intercourse with the American brotherhood.

To this the advocates of separate beneficiary reply:

(1) It is not sought to totally sever the fraternal connection. The acceptance of and obedience to the constitution and by-laws issued by the Supreme Council, the payment of our contribution from the per capita tax, the uninterrupted exchange of withdrawal and visiting cards—all would keep up the fraternal relation with our American brothers just as strong as it is now.

(2) Ten years are long enough to show what we may expect in Canada as to proportion of deaths, and to justify our conclusions on the financial aspect of the question. And although assessments Nos. 4 and 5, issued this year, show a remarkable increase in Canadian deaths, this is an isolated instance, and does not in any way interfere with the general theory here laid down.

(3) If the C. M. B. A. in Canada were composed exclusively of well-to-do members they might overlook the payment of more than the Canadian rate of mortality obliges them to pay. But as a large proportion of the Canadian members of the association are workmen, who cannot afford for the sake of fraternal feeling to pay, every year, a much greater amount than they, in justice, should pay, if the assessments on them were levied according to the rate of mortality in Canada, the "fraternal" obligation brings with it a serious burden. Last year there were 131 expulsions in Canada; and nearly all those were for non-payment of sums ranging from \$3 to \$7. Those members would have at least that much less to pay were we in Canada not connected financially with the United States brotherhood, and therefore would not have been expelled.

The petition of the Grand council of Canada for a separate beneficiary jurisdiction was presented in due time and form to the Supreme council by the Canadian

representatives to that council. Not alone was the prayer of the petition refused by the Supreme council; but, illegally, that council struck out from the constitution and by laws the clause giving them power to grant it. Not wishing to act on mere newspaper reports of the doings of the convention, I waited for the issue of the official minutes to confirm or contradict the statement made in the papers that this illegal act was accomplished. The official minutes and the constitution itself, since issued, show that the report was only to true.

I at once called the attention of the Supreme President to this unconstitutional act. The Supreme President, in answer, acknowledged that he doubted the legality of removing the clause from the constitution; but he wished to consult the Supreme Committee on Laws—one of whom had already expressed his dissent from the action of the Supreme council. Thus matters rested until a proposal came from the Supreme President that a joint conference of the Supreme and Grand Executive Boards be held in Toronto on the 25th February for the purpose of a friendly discussion on the points of difference between the Canada Grand council and Supreme council.

The joint conference was held in Toronto on February 25th, and the case of Canada was presented to the Supreme Board of Trustees. It was urged by us that in petitioning for separate beneficiary we were only seeking justice at the hands of the supreme body and only asking for what the constitution as at present framed gave us the right to expect, when almost unanimously requested. But this contention did not meet with the approval of that body—on the ground that they know better than Canadians what is best for Canadian interests.

The illegal action of the Supreme council in striking out the clause referred to before, was next taken up; and, through the Supreme Legal Adviser, who was present at the meeting, the Supreme council has at last acknowledged its wrong doing in removing the clause relating to a separate beneficiary jurisdiction—a very important admission.

The great principle of brotherhood was strongly urged by the Supreme trustees; and they found fault with Canada for objecting to pay the amount she annually pays to the Supreme council over and above the amount she would pay had she a separate beneficiary jurisdiction. The objection on the part of Canada was styled "unbrotherly." It may be asked, is it not just as unbrotherly for any other Grand council to take this excess?

At the last Supreme council convention it was announced that at the next convention of that council the constitution would be so changed as to oblige every Grand council to invest the Reserve Fund in the name of "The Supreme council of the C. M. B. A.," thus giving the Supreme council sole control over this fund. This is another matter that should receive the serious attention of the brotherhood. In justice to the Supreme council, it is but right to say the Supreme Legal Adviser stated that it is not the intention of that council to remove this fund from Canada, or to interfere with it or its investment in any way other than to give them the power "to follow it into Canada," as he expressed

it, and claim as a right a certain portion of it whenever the increase in assessments warranted a call upon it.

This is, in brief, Brothers, a true statement of how matters stand at present. Four courses are now open to us.

(1) To go on as we are now without a separate beneficiary of any kind, with the results mentioned herein before.

(2) To renew our application for a complete separate beneficiary—that is to say, to collect assessments from our own membership only; and pay only our own death claims. This proposition has been before you so often that you are thoroughly acquainted with it.

(3) To petition for a limited separate beneficiary for all Grand councils, similar to that enjoyed by the Ancient Order of United Workmen, the plan of which is as follows:

At the end of every three years a computation is made showing the average number of assessments for a year that would be required in each Grand council to meet the deaths which occurred in that council during the preceding five years. To this number seven is added, and the total thus found denotes the maximum number of assessments each Grand council would be liable to be called upon to pay during each of the next three years, before it would be entitled to relief from the whole society.

To illustrate—At last meeting of the Supreme Lodge A. O. U. W. it was found that the average number of assessments paid during the five preceding years by Ontario Grand Lodge was 13; Michigan, 15; New York, 19, and Pennsylvania, 20. To each of these numbers 7 was added, thus making each of these Grand Lodges liable for all deaths occurring therein during each of the ensuing three years, to the extent of 20 assessments for Ontario, 22 for Michigan, 26 for New York, 27 for Pennsylvania.

If none of these Lodges should require more than the maximum number of assessments thus allotted to them in any one of the three years then no further call could be made on the association, but if any one of them should in any year have a death rate that would more than exhaust its maximum number of assessments then it and all the other lodges would be liable to a general per capita assessment to meet the extra death rate in such lodge.

For instance, if in one of the three years Ontario required 19 assessments; Michigan 21; New York, 23; Pennsylvania, 26; and all other Grand Lodges were similarly within the maximum number no special assessment would be levied. But if Ontario required 23 assessments; Michigan, 20; New York 30; Pennsylvania, 23; then in this case Michigan and Pennsylvania being under the maximum would not require any relief, but Ontario and New York having exceeded the maximum would be entitled to call upon all the other Grand Lodges to join with them in levying a general assessment to cover the three extra assessments for Ontario and four for New York.

Thus ample provision is made to prevent any jurisdiction from being oppressed by excessive calls which may from time to time occur as the result of epidemics or other causes.

There is also a provision that the lodge or lodges thus obtaining relief shall be re-

quired to pay it back to the extent of the difference between the amount actually required to pay their death claims and the balance handed over to the Supreme Lodge to be distributed amongst the lodges who contributed the extra assessment.

In addition to this, provision is made that in no event can any member be called on to contribute more in any one year than \$3 for this relief fund.

Instead of making special relief calls, as is now done by the A. O. U. W., we may continue to accumulate our Reserve Fund and out of this the relief calls may be paid.

It is for the branches to say, through their representatives at the next convention, of the Grand council of Canada, to be held in Hamilton next year, which of these three courses will be adopted; and in the event of once more agreeing to try the experiment of petitioning the Supreme council for a separate beneficiary, which of the two schemes herein set forth will be demanded.

Of course, if the Supreme council, after our thus having taken every legitimate means to secure from them what we consider is but right and fair, show a determination to ignore our petition, based on the decision of our branches, the only course then left us is total separation, and your representatives should be instructed to authorize the new executive board and officers to put this into effect immediately after the next meeting of the Supreme council.

For myself, I am most sincerely desirous that it may not be necessary to adopt the latter course. I always have been, and always will be, anxious to preserve the fraternal relations now existing; but, at the same time, feeling that too large a share of the burdens of the association is being thrown on the shoulders of this and some of the other Grand councils, it cannot be expected that we shall sit quietly by and submit to an inequitable distribution of liabilities for all time to come.

If, after all our efforts, the Supreme council leaves us but one way out of the difficulty, that body, and not the Grand council of Canada, will be to blame.

For the sake of harmony and fraternal courtesy, to afford plenty of time for calm and temperate discussion, and for weighing well the important issues set forth in this circular, to prevent hasty or injudicious action, and to respect all interests involved, I think it well to postpone the decisive step until after the convention of next year.

Brothers, the whole matter is now before you. I commend it to your most careful consideration.

Yours fraternally,

JOHN A. MACCABE,
Grand President.

Grand President's Office, Ottawa,
5th May, 1891.

...The festa for the celebration of the third centenary of the election of the Pontificate of St. Gregory the Great ended with unusual solemnity in the different churches, which were in fact crowded, both in the morning to assist at High Mass and in the evening at Vespers. The chants being all Gregorian were rendered in a manner by the choirs that, it is not boastful to say, has rarely been heard in Rome.

Burdock BLOOD BITTERS CURES DYSPEPSIA.
CURES DYSPEPSIA.
CURES DYSPEPSIA.

PROMOTES DIGESTION.

Mr. Nell McNeil, of Leith, Ont., writes:
DEAR SIR,—For years and years I suffered from dyspepsia in its worst form, and after trying all means in my power to no purpose I was persuaded by friends to try B.B.B. which I did, and after using 5 bottles I was completely cured.

Burdock BLOOD BITTERS Cures CONSTIPATION
Cures CONSTIPATION
Cures CONSTIPATION

ACTS ON THE BOWELS.

Rapid Recovery.
DEAR SIR, I have tried your B.B.B. with great success for constipation and pain in my head. The second dose made me over so much better. My bowels now move freely and the pain in my head has left me, and to everybody with the same disease I recommend B. B. B.
Miss F. WILLIAMS,
445 Bloor St., Toronto.

Burdock BLOOD BITTERS Cures BILIOUSNESS.
Cures BILIOUSNESS.
Cures BILIOUSNESS.

REGULATES THE LIVER.

Direct Proof.
SIR,—I was troubled for five years with Liver Complaint. I used a great deal of medicine which did me no good, and I was getting worse all the time until I tried Burdock Blood Bitters. After taking four bottles I am now well. I can also recommend it for the cure of Dyspepsia.
MARY A. E. DRACON,
Hawthorne, Ont.

Burdock BLOOD BITTERS Cures HEADACHE.
Cures HEADACHE.
Cures HEADACHE.

REGULATES THE KIDNEYS.

A Prompt Cure.
DEAR SIR,—I was very bad with headache and pain in my back; my hands and feet swelled so I could do no work. My sister-in-law advised me to try B. B. B. With one bottle I felt so much better that I got one more. I am now well, and can work as well as ever.
ANNIE BROWN,
Tilsburg, Ont.

Burdock BLOOD BITTERS Cures BAD BLOOD.
Cures BAD BLOOD.
Cures BAD BLOOD.

PURIFIES THE BLOOD.

Bad Blood may arise from wrong action of the Stomach, Liver, Kidneys and Bowels. B. B. B. by regulating and toning these organs, removes the cause and makes new rich blood, removing all blood diseases from a pimple to a scrofulous sore.

Invitations *
* Tickets *
* Programmes *
and
Every Description of
Church, Society,
and General
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NOTHING LIKE IT.
MR. JOAB SCALES, of Toronto, writes: "A short time ago I was suffering from Kidney Complaint and Dyspepsia, Sour Stomach and Lame Back; in fact, I was completely prostrated and suffering intense pain. While in this state a friend recommended me to try a bottle of **Northrop & Lyman's Vegetable Discovery**. I used one bottle, and the permanent manner in which it has cured and made a new man out of me is such that I cannot withhold from the proprietors this expression of my gratitude."

WONDERFUL CURES.
FOR THIRTY YEARS.—Mrs. L. Squire, Ontario Steam Dye Works, Toronto, says: "For about thirty years I have doctored for Liver Complaint and Dyspepsia without getting any cure. I then tried **Northrop & Lyman's Vegetable Discovery**, and the benefits I have received from this medicine are such that I cannot withhold this expression of my gratitude. It acts immediately upon the Liver, and its good effects are noticed at once. As a Dyspepsia remedy I don't think it can be equalled."

INDISPUTABLE EVIDENCE.
HARDENED AND ENLARGED LIVER.—Mrs. H. Hall, Navarino, N.Y., writes: "For years I have been troubled with Liver Complaint. The doctors said my Liver was hardened and enlarged. I was troubled with Dizziness, Pain in my Right Shoulder, Constipation, and gradually losing flesh all the time. All food soured on my stomach, even with the closest attention to diet. I was under the care of three physicians, but did not get any relief. A friend sent me a bottle of **Northrop & Lyman's Vegetable Discovery**, and it affords me much pleasure to inform you that the benefit I have received from it is far beyond my expectation. I feel better now than I have done for years."

The Province of Quebec Lottery
AUTHORIZED BY THE LEGISLATURE
For public purposes such as Educational Establishment and large Hall for the St. John Baptist Society of Montreal.

MONTHLY DRAWINGS FOR THE YEAR 1891
January 14, February 11, March 11, April 8, May 13, June 10, July 8, August 12, September 9, October 14, November 11, December 9.

TENTH MONTHLY DRAWING APRIL 8, 1891

3134 PRIZES	LIST OF PRIZES.
WORTH \$52,740.00	1 Prize worth \$15,000—\$15,000
CAPITAL PRIZE	1 " " " 5,000—5,000
WORTH \$15,000.00	1 " " " 2,500—2,500
TICKET, . . . \$1.00	1 " " " 1,250—1,250
11 TICKETS for \$10.00	2 Prizes " " 500—1,000
Ask for circulars.	25 " " " 250—1,250
	25 " " " 50—1,250
	100 " " " 25—2,500
	700 " " " 15—3,000
	500 " " " 10—5,000
	Approximation Prices.
	100 " " " 25—2,500
	100 " " " 15—1,500
	100 " " " 10—1,000
	999 " " " 5—4,995
	999 " " " 5—4,995

3134 Prizes worth \$52,740
S. E. LEFEBVRE, — MANAGER,
81 St. James St., Montreal Can.

DR. WILFORD HALL'S
Health Pamphlet
Health without Medicine.
The Most Wonderful Discovery of the Age
All who have secured the Microcosm Extra should order from us.
Local Agents supplied at New York rates.
Correspondence Invited
C. C. POMEROY,
494 King Street West,
TORONTO.

FREEHOLD LOAN AND SAVINGS CO.
DIVIDEND NO. 68.
Notice is hereby given that a dividend of 4 per cent. on the Capital Stock of the Company has been declared for the current half year, payable on and after the first day of June next at the office of the Company, Church street.
The transfer books will be closed from the 17th to the 30th of May, inclusive.
Notice is also given that the General Annual Meeting will be held at 2 o'clock p.m. Tuesday, the 2nd day of June, for the purpose of receiving the annual report, the election of Directors, etc.
By order of the Board.
S. C. WOOD, Manager.

PISO'S CURE FOR THE BEST COUGH MEDICINE. GOLD BY DRUGGISTS EVERYWHERE. CONSUMPTION

DONALD KENNEDY
Of Roxbury, Mass., says
Kennedy's Medical Discovery cures Horrid Old Sores, Deep Seated Ulcers of 40 year's standing, Inward Tumors, and every disease of the skin, except hunder Humor, and Cancer that has taken root.
Price \$1.50. Sold by every Druggist in the U. S. and Canada

THE GREAT ENGLISH REMEDY
OF PURELY VEGETABLE INGREDIENTS AND WITHOUT MERCURY, USED BY THE ENGLISH PEOPLE FOR OVER 120 YEARS, IS

Cockle's
COMPOUND ANTIBILIOUS **Pills**

These Pills consist of a careful and peculiar admixture of the best and mildest vegetable aperients; and the pure extract of Flowers of Chamomile. They will be found a most efficacious remedy for derangements of the digestive organs, and for obstructions and torpid action of the liver and bowels which produce Indigestion and the several varieties of bilious and liver complaints.
Sold by all Chemists.
WHOLESALE AGENTS:
EVANS AND SONS, LIMITED,
MONTREAL.

FATHER KOENIG'S NERVE TONIC
Perfectly Well

Fillmore, Dubuque Co., Ia., Sept., 1890
Miss K. Finnigan writes: My mother and sister used Pastor Koenig's Nerve Tonic for neuralgia. They are both perfectly well now and never tired praising the Tonic.

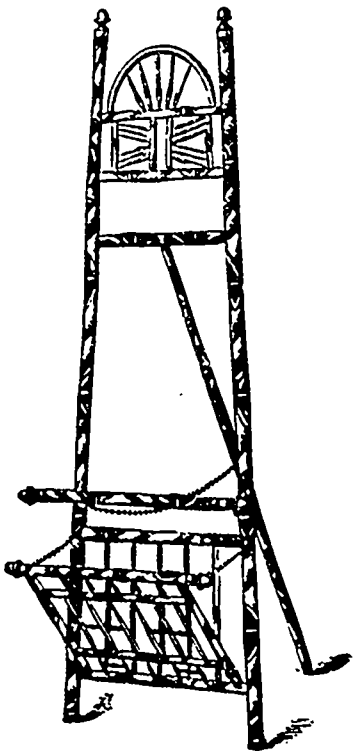
Twenty-one Years,
writes the Rev. M. J. Fallibee of Freeland, Pa. January 18th 1889, was CATB: BUNSLIN suffering from fits and convulsions, who had 3 or 4 attacks every week, tried many remedies and doctors, without any relief, but since she began to use Pastor Koenig's Nerve Tonic, she is able to work, and make her own living.—Another case is that of M. GALAGHIN of the same place, he is 16 years old, had fits since 9 years, so severe that he thought several times he would die, tried different Doctors and Medicines without relief, but since he used Koenig's Tonic, he had only slight attacks which were probably caused by violent exercise.
Our Pamphlet for sufferers of nervous ailments will be sent free to any address, and poor patients can also obtain this medicine free of charge from us.
This remedy has been prepared by the Reverend Pastor Koenig, of Fort Wayne, Ind., for the past ten years, and is now prepared under his direction by the
KOENIG MEDICINE CO.,
CHICAGO, ILL.
SOLD BY DRUGGISTS.
Price \$1 per Bottle. 6 Bottles for \$5.
Agents Lyman & Co. Toronto

AGENTS
Can make from \$5 to \$10 per day, by canvassing for the Catholic Weekly Review

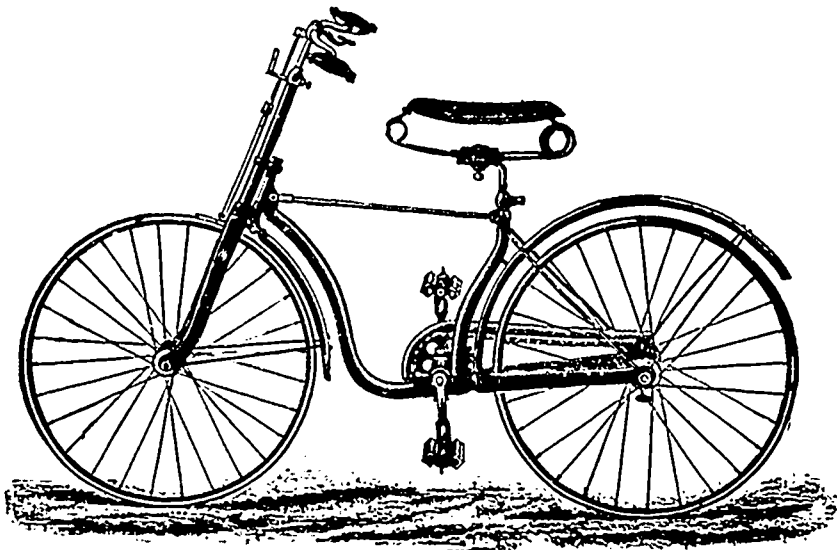
These Illustrations represent a portion of our Premiums which we offer for the getting up subscription clubs,

THE REVIEW, with its increased size and the new features about to be introduced, is now in the front of Canadian journalism. We take this opportunity of thanking the many friends who have sent us in lists of subscribers, and as a still further incentive, for efforts on our behalf, we have determined to donate the following premiums to those sending in to us the number of prepaid subscribers as designated below. All these goods are of the best quality, manufactured by the well known firm of the Gendron Manufacturing Co., 7 and 9 Wellington St., Toronto,

and 1910 Notre Dame St., Montreal, and can be seen at their warerooms at either of these two cities. We ship them prepaid to any destination in Canada or the United States. We have no hesitation in saying that this is an unprecedented offer, and our reputation, we think, is sufficient to warrant the prompt fulfilment of obligations, and a guarantee that goods are as represented. We wish to double our circulation during the next six months, and take this as the most effective way of so doing, at the same time remunerating those who work on our behalf.

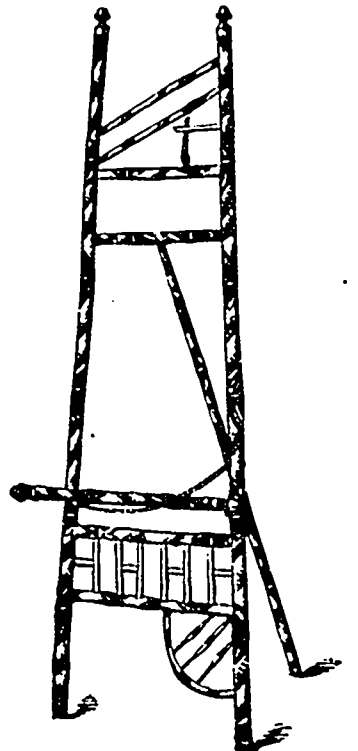


Portfolio Easel, worth \$5.50
5½ feet high (Bamboo)
Given with 7 subscribers



The frame is made of imported weldless steel tubing; the front and rear forks of special steel, concaved; the handle upright and bar, as also the spade handles; the swivel head and its brackets; the double rail bottom bracket; the sprocket shaft, cranks and pedals; the front and rear axles are all made of steel dropped forgings—the only absolutely reliable material.

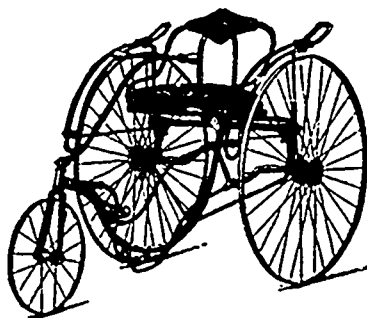
No. 2 Safety Bicycle, worth \$85.00 given for 90 subscribers
No. 3 " " \$100.00 " 120 "



Fancy Bamboo Easel
5½ feet high worth \$8.00
given with 5 subscribers



Fancy Umbrella stand
worth \$6.50 Given with 10 subscribers



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worth \$10 Given with 15 subscribers



To any subscriber sending us 12 paid subscriptions we will send a full size reed baby carriage, upholstered in cretonne, has oil cloth carpet, canopy top, steel wire wheels, S. springs, wood handle. The wheels, springs, axles, and cross reach are C. plated

St. Basil's Hymnal,
With Music and Words - - - Given with two subscribers.

What do the Jesuits Teach.
By Rev. Father Egan Given away with 1 subscriber

July 16 1891

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YOU want your Cottons, Linons, Flannels always sweet, clean, snowy white?

YOU want "the wash" done the easiest, the cleanest, the quickest, the cheapest way?


SURPRISE Soap "the Surprise way," without boiling or scalding, gives these results.

* READ the directions on the wrapper. *

- Church Pews -
SCHOOL FURNITURE

The Bennett Furnishing Co., of London make a specialty of manufacturing latest designs in Church and School furniture. The Catholic clergy of Canada respectfully invited to send for catalogue and prices before awarding contracts. We have lately put in a complete set of pews in the Brantford Catholic Church, and for many years past have been favoured with contracts from a member of the clergy in other parts of Ontario, in all cases the most entire satisfaction having been expressed in regard to quality of work, lowness of price, and quickness of execution. Such has been the increase of business in this special line that we found it necessary some time since to establish a new office in Glasgow, Scotland, and we are now engaged manufacturing pews for new churches in that country and Ireland. Address **BENNETT FURNISHING CO** London, Ont., Canada

Man's Wonderful Network



As oil lights up the ebbing flames, as fresh fuel replaces the dead embers. Such Virtues Hath St. Leon Wate -- Powerful beyond Comparison -- to electrify, to support and assist that wonderful network, the nerves, through which alone building and repairing of the body is carried on and health and strength flows. To all who drink St. Leon comes such health and pleasure as never before known. Secure rooms early at Palace Hotel Springs, opens June 15, M. A. Thomas Manager.

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Ornamental and Emblamatical Designs in Colored Glass.

Our reputation for successful results in stained glass whether a simple colored window or an elaborate subject window, is such that it affords a guarantee to those intending to bestow commission.

A FEW EXAMPLES.
St. Johnsbury Church of Notre Dame, Vermont, U. S.
Church of the Rev. Leonard Bantry, V. G., Milwaukee.
(Also endorsed by His Lordship the Rt. Rev. Bishop Otto Jarrette, St. Cloud, Minn.)
Chapel of the Sacred Heart Convent, Montreal.
St. Bridget's Church, Ottawa, Ont.

TESTIMONIAL.
Messrs Castle & Son have put in stained glass in all windows of our church. These windows present a magnificent sight, and add greatly to the beauty of our temple. It would be very difficult to be better served than we have been by Messrs. Castle & Son. The figures placed in the six windows in the Transept are perfection. The best workmen in Europe could not give better or more perfect finish. Messrs. Castle & Son deserve the patronage of all who intend having this kind of work done in their churches.

L. A. CHARELEBOIS, Priest, Curate of St. Therese.
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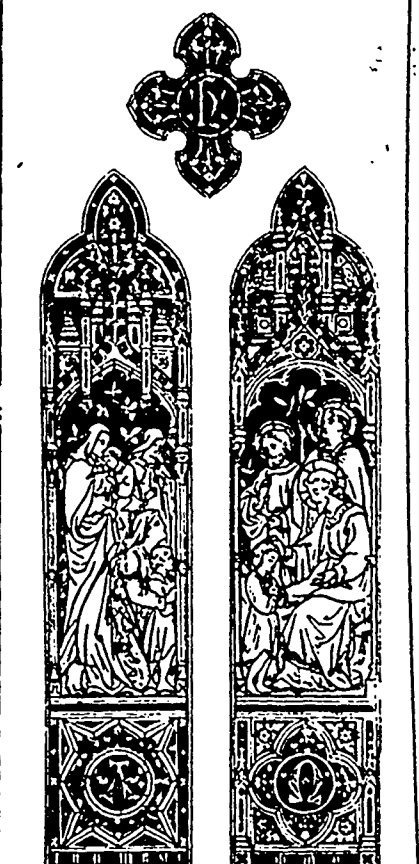
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The Father Mathew Remedy
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It also cures every kind of FEVER, DYSPEPSIA, and TORPIDITY OF THE LIVER, when they arise from other causes than intemperance. It is the most powerful and wholesome tonic ever used.
When the disease is not strong one bottle is enough; but the worst case of delirium tremens do not require more than three bottles for a radical cure.
If you cannot get from your druggist the pamphlet on Alcohol its effect on the Human Body and intemperance as a Disease, it will be sent free on writing to.
S. Lachance, Druggist, Sole Proprietor
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Finest Grade of Bells,
Chimes and Bells for CHURCHES,
COLLEGES, TOWER CLOCKS, etc.
Fully warranted; satisfaction guaranteed. Send for price and catalogue.
H. Y. McSHANE & CO., BALTIMORE, Md., U. S. Mention this paper.

An Only Daughter Cured of Consumption.
When death was hourly expected from Consumption, all remedies having failed and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 2082 Race Street, Philadelphia, Pa., naming this paper.